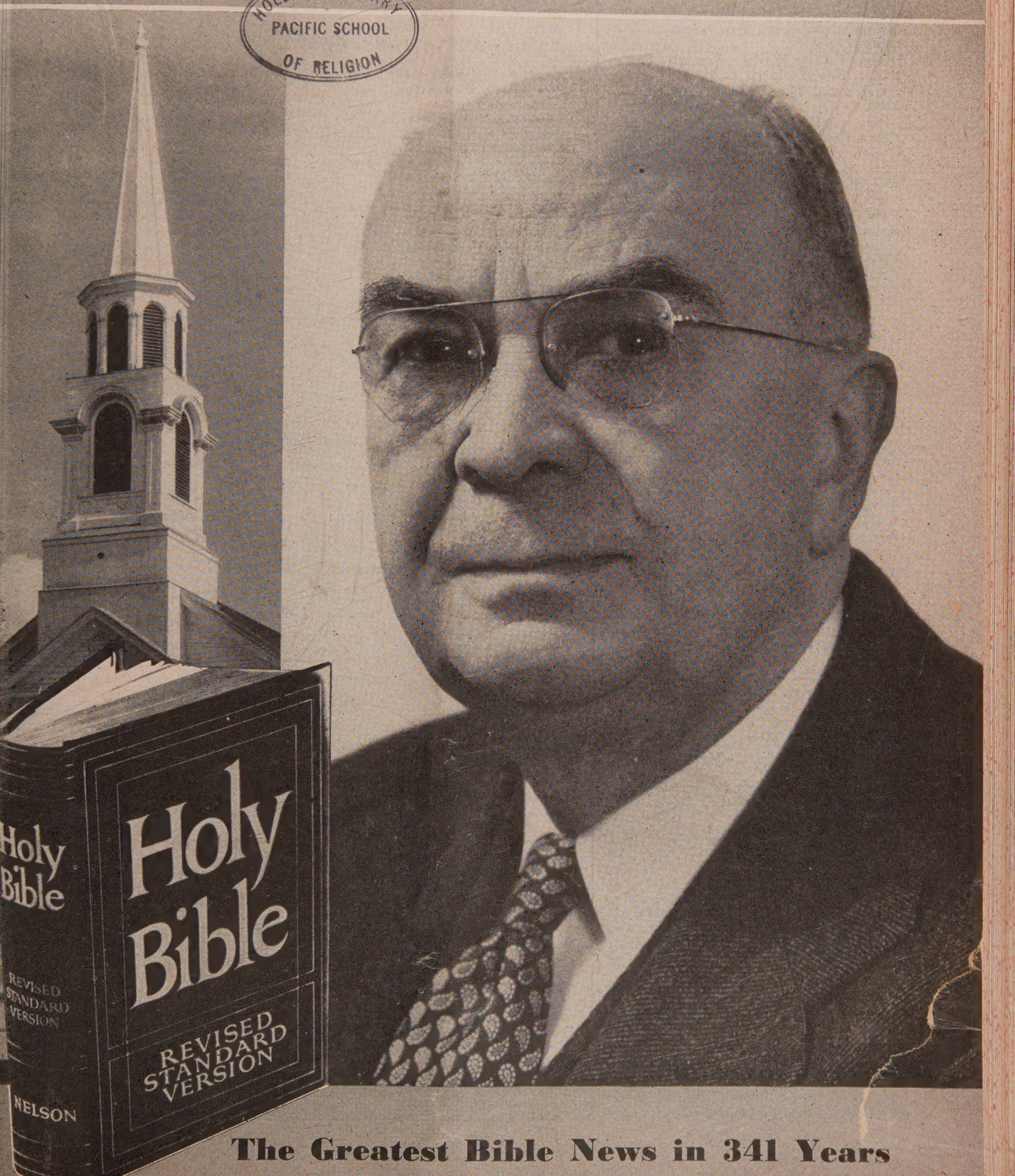
NATIONAL COUNCIL

OUTLOOK

SEPTEMBER 1952

HOLBROOK LIBRARY
PACIFIC SCHOOL
OF RELIGION



The Greatest Bible News in 341 Years

Interdenominational Calendar

(In order to save space, meetings of National Council units are listed separately.)

National Council of Churches

Committee on Audio-Visual and Radio Education, Green Lake, Wis., September 6-8

Department of the Urban Church, Committee on Management, New York, N. Y., September 9

Division of Home Missions, Executive Committee, New York, N. Y., September 18

General Board, New York, N. Y., September 24

Division of Foreign Missions, Executive Committee, New York, N. Y., September 25, 26

Bureau of Church Building and Architecture, St. Louis, Mo., September 26, 27

Joint Commission on Missionary Education, Lake Minnewaska, N. Y., September 29-October 3

Department of the Church and Economic Life, General Committee, New York, N. Y., October 3, 4

Broadcasting and Film Commission, Executive Committee, New York, N. Y., October 6

Broadcasting and Film Commission, Board of Managers, New York, October 7

Commission on General Christian Education, Executive Committee, Green Lake, Wis., October 13, 14

Church World Service, Board of Managers, New York, N. Y., October 15

Department of Town and Country Church, Columbus, O., October 28

Convocation on the Church in Town and Country, Columbus, O., October 29-31

General Board, New York, N. Y., November 19

General Assembly, Denver, Colo., December 9-12

Joint Department of Stewardship and Benevolence, Cincinnati, O., December 16-18

Other Meetings

World Council of Churches, Women's Commission, Geneva, Switzerland, September 8-13

Protestant Episcopal Church, General Convention, Boston, Mass., September 8-19

General Commission on Chaplains, Washington, D. C., October 1, 2

United Lutheran Church in America, Biennial Convention, Seattle, Wash., October 8-15

THE COVER

On the eve of the publication, at long last, of the Revised Standard Version of the Holy Bible, the OUTLOOK honors all the Biblical scholars associated with this great work during the past 15 years by the cover picture of Dr. Luther A. Weigle, dean-emeritus of the Yale Divinity School, who from the outset has guided the work of the Standard Bible Committee set up by the International Council of Religious Education.

With grateful hearts Christians all over the United States will join in week-long Bible observances during Christian Education Week, September 28-October 5.

Vol. II, No. 7, September 1952

National Council OUTLOOK

Publication of
National Council of the Churches of Christ in the U.S.A.

29 DENOMINATIONS WORKING TOGETHER

African Methodist Episcopal Church
African Methodist Episcopal Zion Church
American Baptist Convention
Augustana Evangelical Lutheran Church
Church of the Brethren
Colored Methodist Episcopal Church
Danish Evangelical Lutheran Church of America
Evangelical and Reformed Church
Evangelical United Brethren Church
Evangelical Unity of Czech Moravian Brethren in North America
Five Years Meeting of Friends in America
General Council of Congregational Christian Churches
International Convention of Disciples of Christ
The Methodist Church
Moravian Church in America
National Baptist Convention, U.S.A., Inc.
National Baptist Convention of America
Presbyterian Church in the U.S.
Presbyterian Church in the U.S.A.
Protestant Episcopal Church
Reformed Church in America
Religious Society of Friends of Philadelphia and Vicinity
Roumanian Orthodox Church of America
Russian Orthodox Church in North America
Seventh Day Baptist General Conference
Syrian Antiochian Orthodox Church of North America
Ukrainian Orthodox Church of America
United Lutheran Church in America
United Presbyterian Church of North America

In this issue . . .

Page

The Open Gates Lead to the Future 4
by David McKeith, Jr.

Religion in the U.S. Outstripping Population! 6

The New Role of the United States 7

Wanted: First-rate Christian Leaders 8

Segregation: A Denial of Our Christian Faith 9

Christianity South of the Sahara 11

Looking Forward to Denver 12
by Samuel McCrea Cavert

Atlanta Radio Center Spreads Religion in South 14
by Robert B. Giffen

A Faith to Match the Mountains 15

A Christian Call to Greater Service 19
by Karl K. Quimby

Editorial contributors: Prof. E. G. Homrighausen, Miss Esther C. Stamats, Dr. J. Quinter Miller, Rev. A. Russell Stevenson.

Editorial and Executive Offices, 297 Fourth Ave., New York 10, N. Y.
Subscription Price Two Dollars a Year

DONALD C. BOLLES, *Editor* AENID A. SANBORN, *Associate Editor*
Staff: WILLIAM W. CLEMES ELIZABETH GEYER BEATA MUELLER
WILLIAM K. WILSON, *Editorial Adviser*

Published monthly, except July and August, by the National Council of the Churches of Christ in the United States of America, Publication office, 297 Fourth Ave., New York 10, N. Y. Editorial and executive offices, 297 Fourth Ave., New York 10. Reentered as second class matter January 26, 1951, at the Post Office at New York, N. Y., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917. Authorized July 3, 1918.

WANTED—AN UNUSUAL CHURCH MEMBER

Personally experienced in stewardship. Must have unusual ability to plan, organize, coordinate and direct a successful fund raising campaign in our church. Must be able to enlist and train our laymen to enthusiastically "sell" stewardship and the needs of our church in a dignified manner. He must be able to advise and counsel with willing, but inexperienced, laymen and foresee any and all campaign pitfalls. He must save the church from any high pressure tactics, often caused by inexperience, and the campaign must prove to be a spiritual blessing to everyone who participates.

WRITE OR TELEPHONE IMMEDIATELY—URGENT!

What others are saying:

"In this church, and with the discouraging conditions we faced last fall, this is little short of a miracle. Suffice it is to say that, thanks to your excellent Guidance Service, our financial campaign was a joyous success."

"I believe the stimulating results of our two campaigns under your firm's guidance should relieve the Official Board of any fear in the future our people will not respond to a well planned challenge."

"We are very thankful to have had your Guidance Plan to assist us in this drive, and are of the opinion that your fee for these services will have been one of the wisest investments we have made."

"Such Guidance, as provided by your organization, gives a purpose, direction and urgency, as could not be secured any other way. I am positive that we would have fallen far short of our $50,000 goal had it not been for your services."

"We are deeply grateful to H. P. Demand and Associates for the brilliant guidance service rendered. It was infinitely worth the small fee."

"As General Chairman I cannot adequately express my personal appreciation of your service. My work is in sales and your program is the finest thing of its kind I have ever had the privilege of coming in contact with."

Your church undoubtedly has a member who believes in Stewardship, and would gladly give of his time and talents to serve as a volunteer chairman. But because of his lack of experience and fear of taking too much time away from his personal work, he hesitates to accept such a tremendous responsibility.

Since 1947, H. P. Demand and Associates, specialists in the field of church finance for 23 years, have offered a unique and tested plan for fund raising for churches of all sizes and denominations. This Campaign Guidance Service differs from our regular plan, where a director is placed in the local church, in that all personal direction is given to the local chairman or minister by mail. Every detail necessary to the completion of a successful fund raising campaign by your own leadership is specifically prepared and forwarded to your church.

The Campaign Guidance Service not only produces overwhelming results, both financially and spiritually, but saves time of the minister and laymen. It protects the church against a "hit or miss" program which often causes undue embarrassment and a loss of thousands of dollars. It saves the church money because each step has been carefully tested by other churches in similar circumstances.

Because of H. P. Demand and Associates' "Golden Rule" basis of compensation, where the church only pays for, and *after*, results have been obtained, the church does not risk any financial burden. It is interesting to note in *every* case conducted to date more money has come from non-budget-pledging families than the small cost of the service.

Here is your church's opportunity to receive personalized, experienced counsel, which will insure your church of a program of Victorious Giving! Write today for complete information.

Yes, I would like to learn more about your plan which will enable us to conduct our own campaign successfully. No obligation of course.

NAME _____ CHURCH _____

ADDRESS _____ NEED $ _____

_____ PURPOSE _____

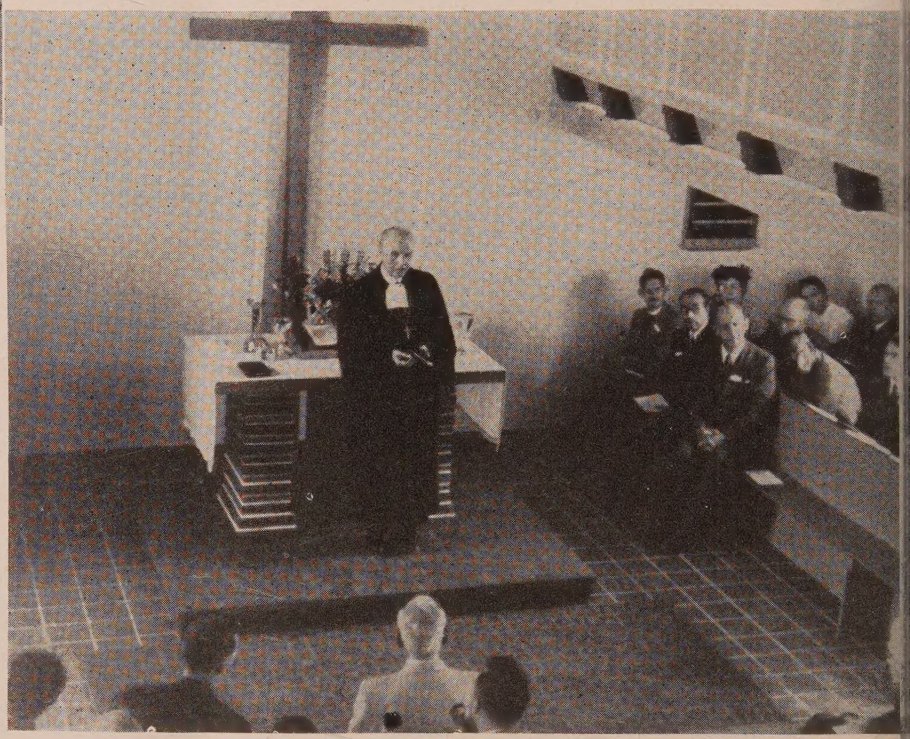
TITLE _____ NUMBER OF MEMBER FAMILIES _____

• H. P. DEMAND AND ASSOCIATES • 1508 SHERMAN AVENUE • EVANSTON, ILLINOIS •

Dr. David Moses (left) of Nagpur, India, chats with the chairman, Dr. John A. Mackay, of Princeton Theological Seminary.

The OPEN GATES *Lead to the* FUTURE

By DAVID MCKEITH, JR.



WILLINGEN should be renamed "Peaceful Valley." Looking up to the wooded hills surrounding all the valley, one cannot help but repeat the 121st Psalm. Too, the villagers give the impression of being at peace with themselves, the world, and God.

This little village in Germany, 80 miles from Cologne, was ideal for the 1952 conference of 200 missionary leaders from 175 churches in 50 countries called together to consider the missionary obligation of the church in a world that knows no peace.

The United States delegation, with 35 persons, headed by the seven official delegates of the Division of Foreign Missions of the National Council, was the largest attending the conference, July 5-17.

It was only five years ago that the International Missionary Council had summoned these leaders to meet at Whitby, Ont., Canada to consider "The Witness of a Revolutionary Church." Their hope that another conference would not be necessary for many years had been dashed by the growing realization that the missionary movement must face drastically changed world situations. Out of the discussions at Whitby came the phrase so descriptive of present world church relationships, "Partners in Obedience."

The shadow cast by world events upon the missionary enterprise was succinctly stated by Dr. Norman Goodall, London secretary of the International Missionary Council. "The crisis facing the West," he said, "and the quickening tempo of revolution and change in the East, are both affecting the missionary task."

Under the able chairmanship of Dr. John A. Mackay, president of Princeton Theological Seminary, the churchmen discussed many burning issues of our time which plague the task of the Christian church throughout the world.

Willingen was not a resolving conference. In the words of Prelate Karl Hartenstein, German missionary leader, the conference "uttered no great messages and issued no great programs. It was a conference between two eras, in profound consciousness of the transition in which we stand.

"The old age of missions is finally over; a new age has dawned which in many respects we neither know nor understand. Only one thing was clear. We must put ourselves at God's service all over again."

The divergent theological views in the Christian family were sharply delineated by the older missionary groups —Continentals, British, and Americans —in the discussions of five reports that were the focal point of the conference.

At one point, Rev. Sook Pong Snoi, a pastor from Thailand, asked:

"Why all this theological talk about mission and witnessing? It is simple. You witness because you must. A new baby is born—it cries; a man is reborn in Christ—he witnesses. The more the baby cries, the more you know it is a good, healthy baby. The Christian is just like that."

The unity of the delegates as disciples of Christ was manifested in three great services of the Holy Communion, according to the traditions of three great churches—Lutheran, Anglican and Reformed.

For the first time, Christians from churches of the world partook of Com-

Rev. David McKeith, Jr., executive vice-president of the American Board of Commissioners for Foreign Missions, Congregational Christian Churches, was one of the delegates to the conference.

munion at a German Lutheran church ommunion table. Virtually all of the elegates went to the altar to receive ne elements from Dr. Hartenstein, prel- te of the Evangelical Church in Württemberg.

The service of worship and Holy Communion in the small Lutheran Church of Willingen attracted hundreds f townspeople. They gathered outside he church and watched as the mission- ries—Danes, Norwegians, Indians, Iran- ans, Africans, Japanese, Chinese, Amer- cans, British and others—entered the hurch.

"The history of the church and its world mission," said Bishop Otto Di- belius in his sermon, "has always been a history of both advances and failures —and through it all we must hold fast to our faith. God is at work even though we cannot always understand His ways and the calls upon us to be workers with Him."

Marburg Castle, recently turned over to the University of Marburg, oldest Protestant university in the world, to be used for religious education, was the scene of a reception to the 200 delegates and a tribute to the Christian service of Dr. Kenneth Scott Latourette.

The professor of missions and Orien- tal history at Yale University was taken completely by surprise as Marburg Uni- versity, in a special convocation in the Hall of Knights, conferred upon him the degree of doctor of the science of reli- gion.

After the university's rector, Professor Theodore Siegfreid and Dr. Alfred Benninghoff, dean of the theological faculty had conferred the degree, to thunderous applause, Dr. Latourette ex- pressed his gratitude.

"This gesture on your part represents the common tie that we have in Christ —a tie that continues between Christian countries so recently separated by war."

Obviously the two-weeks-long agenda was designed by the conference leaders to assure major attention being given to the theological basis of missions. In considering the conference theme "The Missionary Obligation of the Church," the delegates devoted major attention to five reports.

They were: "The Theological Basis of Missionary Obligation" presented by Professor Paul Lehmann, Princeton Theological Seminary; "The Indigenous Church," by Dr. David Moses, principal of India's Hislop College; "The Role of the Missionary Society," by Rev. C. Rentdorff, general secretary of the Dan- ish Missionary Council; "Missionary Vo- cation and Training," by Rev. Gwenyth Hubble, principal of Carey Hall, United Missionary College for Women, Eng- land, and "Reviewing the Pattern of Missionary Activity," by Dr. Eugene L. Smith, executive secretary of the Metho- dist Board of Missions, United States.

After the presentation of these reports, the delegates, in geographical groups, discussed the application of the findings to the Christian task in their own areas. These evaluations formed the basis of revision of the five reports. A special committee under the leadership of Dr. M. Searle Bates of the United States will edit and coordinate the re- ports and transmit them to the dele- gates and mission boards.

The conference, in a message to the churches, called for church unity to combat the pressure from anti-Christian forces. The message termed communism "a judgment of God upon Christians who have failed to take seriously the need for social righteousness and eco- nomic justice." It urged an assiduous study by the churches to find a Chris- tian approach to counteract communism and called upon Christians in all coun- tries to seek political reforms helpful in stemming communism.

Splitting into manifold confessional groups, the message warned, is hinder- ing the spread of the Gospel. Such a lack of unity, it added, reduces the credibility of the Christian message.

The world today is equally un- Christian everywhere, the message de- clared, adding that Europe and North America are as much missionary areas as Africa and Asia. It urged an ex- change between Western missionaries and those from Asia and Africa.

A report from a joint meeting of churchmen from Asia, Africa and South America, emphasizing the centrality of the church in the recovery of mission- ary initiative, presented by Dr. Rajah B. Manikam of India, was received en- thusiastically.

The secret of recovery, he said, is for every Christian in the younger churches to be a witnessing Christian and this is possible only through deepening the spiritual life of the church.

The church, he added, should not be "spoon-fed" from the outside but should itself take the initiative in strengthen- ing its inner life and its evangelistic task. Dr. Manikam's report placed a strong emphasis upon the need for unity for effective witness and advance.

"Unity may be necessary in the lands of the older churches," he declared. "It is imperative in those of the younger churches."

On the closing day Bishop J. Lesslie Newbigin attempted to summarize the thinking of Group I on The Theologi- cal Basis of the Missionary Obligation, in a moving address that was received as a message of the conference.

Bishop Newbigin declared that unlike previous conferences the delegates face "a world in which other faiths of revo- lutionary power confront us in the full tide of victory—faiths which have won swift and sweeping triumphs and which present to the Christian missionary movement a challenge more searching than any it has faced since the rise of Islam."

"Our word in this dark hour," the Bishop declared, "is not one of retreat but advance."

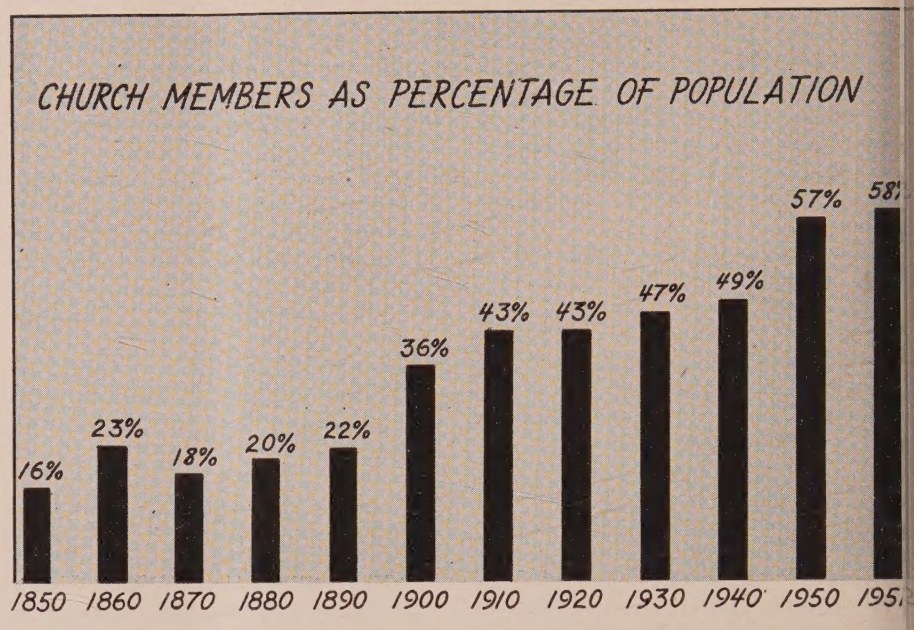
Bishop Newbigin asserted that while there must always be a geographical as- pect to the Mission of the Church, "this can no longer be identified with the crossing of national boundaries and certainly not with any supposed distinc-

(*Continued on page* 13)

Dr. Karl Hartenstein (upper left) celebrates the Communion Service at Willingen Church. (Left) In Marburg Castle, Dr. Kenneth Latourette, U.S. church historian, receives an honorary degree from Marburg University.

Religion in the United States Outstripping Population!

NEARLY three out of every five Americans are members of a church or other religious body. One out of three is a Protestant. Religion continues to outstrip the nation's growth in population, as it has during the last decade.



These are some of the facts from the Yearbook of American Churches for 1952, edited by Dr. Benson Y. Landis of the National Council's Department of Research and Survey. The volume, published annually by the National Council's Department of Publication, is now the sole source of statistics on all religious bodies in the United States. The 1952 edition will come from press on September 15.

Religion, Dr. Landis says, had 88,673,005 adherents at the end of 1951, an increase of 1,842,515 over the previous year—a growth of two per cent compared with an estimated increase in population of 1.7 per cent. Between 1940 and 1950 church membership increased 34 per cent; population 15 per cent. Church members constitute 58 per cent of the population, compared with 49 per cent in 1940 and 47 per cent in 1930. In fact, comparative figures for 1860 and 1951 show that the ratio of church members to population is now twice what it was in grandfather's day—58 per cent as compared with 23 per cent.

The phenomenal growth of the churches is delineated more sharply by numbers. The church membership grew 22,000,000 during the 1940's and only 5,000,000 during the 1930's.

Church membership has increased throughout the nation's history and during the past 100 years has been climbing steadily upward but never so rapidly as since 1940. During the past eleven years the annual gain has been about two per cent.

Other statistics for the 252 religious bodies in the continental United States also reflect the revival of religious interest among Americans. The number of local churches rose from 281,511 to 284,592 and the number of pastors from 166,891 to 181,123, between 1950 and 1951.

In reporting an increase of 40,000 active clergymen since 1940, Dr. Landis observed that, percentagewise, the increase of about 30 per cent has kept pace with the increased membership enrollment. Nevertheless, he said, there are thousands of vacant pulpits throughout the country. Seminaries report enrollment at the highest level in many years but insufficient to offset both the rapid growth in membership and the backlog of vacancies.

Encouragement for the future strength of the churches is to be found in the report on the nation's Sunday schools, 85 per cent of the enrollment of which is Protestant. The Yearbook reports 258,877 Sunday schools of all faiths, with 30,658,149 members.

This represents a gain of more than 900,000 over the previous year, about equal to the annual gain that has been evident since the Sunday school enrollment started a marked upward trend in 1947.

The nation's two largest religious groups, Protestant and Roman Catholic, reflected the general gain of two per cent in 1951. For more than 50 years these two religious groups have developed in about the same relation to one another. Numerically, Protestants constitute the largest group, with 52,000,000—nearly twice the enrollment of the Roman Catholics, who number 29,000,000. The Protestants have 258,775 churches and 161,884 clergy with charges, as against 20,443 Roman Catholic churches and 15,653 clergy with charges.

Judaism is third, with 5,000,000; Eastern Orthodox fourth, with 1,858,000; Old Catholic and Polish National Catholic fifth, with 337,000, and Buddhism sixth, with 73,000.

The National Council embraces 29 denominations with 143,098 local churches, and total memberships of 33,691,852

There are 15 denominations in the Protestant fellowship which have a membership of one million or more The Methodist Church is first, with over 9,000,000, followed by the Southern Baptist Convention, with 7,373,000, and the National Baptist Convention, U.S.A. Inc., third, with 4,467,000.

In addition to these 15 Protestant groups, there are only two others in the United States with a membership of more than a million—the Roman Catholic Church and the Jewish Congregations.

No precise comparison is possible between Protestant and Roman Catholic figures. Most Protestant churches count as members persons who have attained full membership, usually at age 13. Probably 90 to 95 per cent of Protestant members are over 13 years of age. Roman Catholics regard all baptized persons, including children, as members.

Total membership of Protestant churches increased from 31,511,701 in 1926 to 52,162,432 in 1951—a gain of about 65 per cent.

In 1926, Protestants were 27 per cent of the total population of the continental United States; in 1950, 33 per cent and in 1951, 34 per cent.

The membership of the Roman Catholic Church increased from 18,605,003 in 1926 to 28,634,878 in 1950, and 29,241,580 in 1951. From 1926 to 1951 there was an increase of 57 per cent.

Roman Catholics were 16 per cent of the population in 1926; 18 per cent in 1950, and 19 per cent in 1951.

The New Role of the United States

World Order Day will be observed in the nation's Protestant, Eastern Orthodox and Anglican churches on Sunday, October 19. Holding that every nation is accountable to God and shares some responsibility for the welfare of other nations, the National Council of Churches, in its annual World Order Day Message, calls upon American citizens to support principles that will enable the United States to meet its moral responsibility.

The Message, prepared by the Department of International Justice and Goodwill and adopted by the General Board of the National Council in June, is printed here in full.

IN the past turbulent decade the United States has been drawn into a new position among the nations. Geographically, economically, and militarily our country has become the most powerful nation in the free world. This tremendous new power carries with it a tremendous moral responsibility. We are not fully prepared for this responsibility because we have accepted only halfheartedly the guidance of a God who is above every nation.

Decisions we as a people make affect profoundly for good or for ill, not only persons within our borders, but untold millions of God's children throughout the world. Actions of our Congress and policies of our State Department may mean life or death, freedom or tyranny for people in distant lands. Each one of us, in whose name our government acts, has a personal moral responsibility for the direction and consequences of our foreign policy.

What is the responsibility of the United States in this new role in the world of nations? There are those who want our country to withdraw from the struggle and to let the rest of the world go by. They want to return to the "splendid isolation" of a bygone era. "We are powerful enough," they say, "to live our own life in peace and security."

There are others, who believe that the United States should have an active foreign policy, especially in Asia, but who insist that we go it alone. They are tired of the slow and difficult task of negotiating with other countries and working out differences in the United Nations. "We are powerful enough," they say, "to strike out on our own."

There are a few who want the United States to launch a "holy war" and have it over with. They want to end the cold war with a hot one on our terms. "We are powerful enough," they say, "to tell the Russians where to get off. A few well-delivered atom bombs will bring them to their senses."

The National Council of the Churches of Christ in the U.S.A. calls upon all our citizens to reject these proposals. They are morally wrong and would undermine, if not destroy, positive efforts toward a more just and peaceful world. Those who make these proposals deny our dependence upon other peoples and reject our responsibility under God to them. They fail to recognize that God creates us not in isolation, but in community.

As Christians we believe in the essential unity of mankind under a God who cares for every person. We believe that every nation is accountable to God and shares some responsibility for the welfare of other nations. We reaffirm our conviction that the United States must cooperate with all nations and dependent areas in their struggle for freedom and justice. Our national self-interest must be defined in terms broad enough to include the rights and needs of other peoples. We urge the United States to continue and to increase its support of the United Nations and its specialized agencies, recognizing that any genuine international cooperation carries with it some limitation on national freedom of action.

We urge all our citizens to study the Universal Declaration of Human Rights and to work unceasingly to weave the principles of this Declaration into the warp and woof of our national life. The efforts of the United States toward fuller political, economic and social rights abroad will continue to suffer under charges of hypocrisy until we guarantee more effectively these rights at home. We believe these rights flow from the recognition that every person is of equal worth under God.

We support the United States' program of economic aid and technical assistance to the underdeveloped areas of the world. Persons who are sent abroad in this program should share not only their technical skill, but the spirit in which this aid is given. When such help can be given more effectively through the United Nations, we urge our country to use that channel. We believe such assistance must be supplemented by loans and capital investment from abroad and from within the areas receiving aid. To be most effective economic aid and technical assistance must be accompanied by land reform.

When U.S. military aid is given abroad, we urge that such aid should not be used to thwart the legitimate aspirations of oppressed peoples for freedom and justice.

Millions of our fellowmen are homeless refugees. We should make it possible for a larger number of them to begin a new life in our country. The United States has been greatly enriched by opening its doors to displaced persons and refugees.

The great power and vast resources of the United States are not our own to do with as we please. They are the gifts of God, and we are accountable to God and to our fellowmen for their use. Let us accept this great responsibility with humility and courage, remembering the words of our Lord: "Every one to whom much is given, of him will much be required."

Heads Army Chaplains

MAJOR GENERAL IVAN L. BENNETT (above) new chief of Army chaplains, recently pledged continued service to moral and spiritual needs of military personnel, in a special statement commemorating the 177th anniversary of the U.S. chaplaincy.

A native of North Carolina, Chaplain Bennett was formerly Command Chaplain for the Far East Command. After the outbreak of the Korean action, he was named U.N. Command Chaplain.

An army chaplain since 1918, the new chief has served in the Philippines and at various headquarters in the Pacific, and as Supervisory Chaplain for the First, Second and Fourth Armies in the U.S.

Wanted: First-rate Christian Leaders

New Officers of Association of Council Secretaries—(Left to right) Dan Ehalt of Oak Park, Ill.; Robert Kincheloe of South Bend, Ind.; Miss Marguerite Ohm of Milwaukee, Wis.; John W. Meloy of Louisville, Ky.; Hayden L. Stright of Minnesota; Hughbert H. Landram of Chicago, Ill.; Mrs. Vivian Reno of Oklahoma City, Okla., and Walter Wagner of St. Louis, Mo. Dr. Stright is the new president of the group.

SECRETARIES of city and state councils of churches must be recognized as "first-rate Christian leaders" in their communities, Dr. Henry P. Van Dusen of Union Theological Seminary, New York, told the Association of Council Secretaries, at Lake Geneva, Wis., in June.

They should not be merely useful "handymen" to do for the churches and ministers of the community some things—of secondary importance—which they haven't the time or inclination to do for themselves.

They should not shun theology, as the federation movement did in its early phases, on the ground that it is divisive. "All that we have to do," he said, "as well as all we attempt to say, springs ultimately from our theology—implicit as well as explicit assumptions regarding God, man and the world."

Dr. Van Dusen conducted four seminar sessions on "The Theological Roots of Ecumenicity in American Protestantism" for the 275 local council leaders at the Lake Geneva meeting.

Other speakers were Dr. James Hastings Nichols, of the University of Chicago; Dr. Roswell P. Barnes, of the National Council's Division of Christian Life and Work, and Dr. Erwin L. Shaver, of the Council's Division of Christian Education.

In discussing a Protestant strategy in education, Dr. Nichols said: "The most influential view, at least among Protestant leaders, is one which maintains that the American system of church-state relations, especially in education, never has been and never should be 'absolute' separation, and which urges that an undenominational Christian orientation has as much right in the schools as the various philosophies now taught there." However, a satisfactory implementation, he said, requires development of a philosophy of education and curriculum materials, a competent teaching staff and adequate financial basis.

Declaring that "religion is more vital in countries where it does not depend on the state for support, defense or prestige," Dr. Barnes maintained that "religion should be left free from any interference by the state except as clearly required in the interest of public order." As current church-state issues he cited: use of tax funds for hospitals owned by church agencies but serving the whole community, eligibility of clergymen for social security, payment of clergy for advisory services rendered the government, use of tax funds for support of sectarian day schools.

Dr. Shaver hailed the "new day" in weekday religious education brought by the Supreme Court decision on released time religious instruction.

Vespers were led by Dr. Edwin T. Dahlberg of St. Louis and Dr. Raymond F. McLain of the National Council's Commission on Christian Higher Education.

New officers of the Association of Council Secretaries:

President — Rev. Hayden L. Stright, Minneapolis, Minn.;

Vice-Presidents — Robert L. Kincheloe, South Bend, Ind., and John W. Meloy, Louisville, Ky.;

Recording Secretary — Mrs. E. R. Reno, Oklahoma City, Okla.;

Treasurer — Daniel R. Ehalt, Oak Park, Ill.

Note to Urban Churches: Indians Are on Doorstep

Christian churches can provide much-needed assistance to the increasing number of American Indians moving from reservations to industrial centers, delegates to a national conference on Indian work concurred recently.

Some 250 conferees—a hundred of them Indians from 25 tribes—heard U.S. Commissioner of Indian Affairs Dillon S. Myer challenge the churches to work with other private agencies, with government and with the Indians themselves to help Indians achieve the goal of full integration.

As the U.S. Indian Bureau transfers such functions as health, education and welfare to state, county and local governments, Mr. Myer suggested, church people can help insure that Indians receive these services adequately and without discrimination.

"I hope that relocation committees will be formed in all communities where substantial numbers of Indian families are relocating," Mr. Myer said.

How one church has dealt with the problem of Indian adjustment to the main currents of American life was described by Dr. David M. Cory, pastor of the Cuyler Presbyterian Church in Brooklyn, N. Y.—called by its Mohawk Indian neighbors "the church that makes friends."

Dr. Cory advised that Indian newcomers in urban centers be encouraged to accept every opportunity for technical training. He also urged a closer working relationship between missionaries on reservations and pastors in city neighborhoods where Indians are settling, and stressed the importance of the pastor's interpreting Indian newcomers to the local congregation and the community.

Another speaker, Dr. Henry S. Randolph, declared in the key-note address that "integration is achieved through learning how to live."

"It requires high adventure, daring and hard work," he added. "It may involve cracking the old traditions, and mustering new methods."

Dr. Randolph is secretary of rural and Indian work, Board of National Missions, Presbyterian Church, U.S.A.

The Triennial Conference of the National Fellowship of Indian Workers, held at Green Lake, Wis., June 30 to July 5, was attended by U.S. and Canadian church leaders, government representatives and Indian delegates. The Fellowship was founded in 1935 by a group of missionaries and friends of the Indians.

Rev. Roe B. Lewis, a Pima Indian, is the new President.

SEGREGATION:

A Denial of Our Christian Faith

THE churches of the National Council were urged to strive for "a non-segregated church and a non-segregated community" in a General Board statement adopted on June 11 in Chicago.

Blame was placed on the churches along with the so-called secular institutions for the method of segregation, and the churches were urged to eliminate it in their institutions, facilities, theological seminaries, places of worship and conferences. The statement also emphasized the need for the churches to press for fair and non-discriminatory practices in employment, housing, education, health and leisure-time activities.

Of the 29 communions represented in the National Council only one abstained from voting on the issue, the Presbyterian Church in the U. S. The representatives of this communion said they regarded the statement ill-considered and likely to cause more harm than good.

The General Board's indictment of segregation included the following charges:

It subjects sections of our population to constant humiliation and forces upon them moral and psychological handicaps;

The theory of "separate but equal" treatment under a segregation system never works out in practice;

It cuts off millions of citizens from free access to means of making a living;

Large numbers of citizens are disfranchised and discriminated against as a result of fears and mutual suspicions;

It increases and accentuates racial tensions, as is shown by the large number of race riots in areas where segregation is practiced, as compared with the infrequent number of race riots in neighborhoods with mixed populations.

"Above all," the statement said, "the principle of segregation is a denial of the Christian faith and ethic which stems from the basic premise taught by our Lord that all men are created the children of God. The pattern of segregation is diametrically opposed to what Christians believe about the worth of persons and if we are to be true to the Christian faith we must take our stand against it."

The statement is printed in leaflet form and may be secured from the Department of Racial and Cultural Relations of the National Council. It is therefore given here in abbreviated form:

The Pattern of Segregation

"Segregation is the externally imposed separation or division of individual persons or groups, based on race, color or national origin. It is practiced, with some difference of emphasis, in all sections of the country. In many places, segregation is established and supported by law. In others, it is almost as rigidly enforced by social custom and economic practices.

"Segregation is an expression of the superiority-inferiority attitudes concerning race, color or national origin held tenaciously by vast numbers of Americans. Segregation is not only the expression of an attitude· it is also the means by which that attitude is transmitted from one generation to another. Children in our society, observing minorities as we segregate them, cannot easily escape the inference that such minorities are inferior.

"Moreover, segregation as practiced in the United States probably has more effect on the attitudes of the young than the formal teachings of the schools about democracy or of the churches about Christian brotherhood.

"Segregation subjects sections of our population to constant humiliation and forces upon them moral and psychological handicaps in every relation of life. Still more devastating is the moral and spiritual effect upon the majority.

"Segregation has meant inferior services to the minority segregated. The theory of 'separate but equal' services does not work out in practice; segregation is always discriminatory. Discrimination sets apart those discriminated against so that in effect, they are segregated spiritually and psychologically, if not always physically.

"Segregation as applied to our economic system denies to millions of our people free access to the means of making a living and sets for them insurmountable obstacles in their efforts to achieve freedom from want. . . .

"Large numbers of our citizens are being disfranchised and discriminated against as a result of the fears and mutual suspicions engendered by the pattern of segregation. These cause unnecessary confusion in dealing with important public issues, create unreal political divisions and give rise to a type of political appeal that threatens our democracy and democratic institutions.

"Segregation increases and accentuates racial tension. It is worth noting that race riots in this country have seldom occurred in neighborhoods with a racially mixed population. Our worst riots have broken out along the edges of and in rigidly segregated areas.

"Above all, the principle of segregation is a denial of the Christian faith and ethic which stems from the basic premise taught by our Lord that all men are created the children of God. The pattern of segregation is diametrically opposed to what Christians believe about the worth of persons and if we are to be true to the Christian faith we

(*Continued on page* 10)

Segregation

(*Continued from page 9*)

must take our stand against it.

"The pattern of segregation in the United States is given moral sanction by the fact that churches and church institutions, as a result of insensitiveness and social pressure, have so largely accepted this pattern in their own life and practice.

"While the pattern of segregation is too common in our public education at all levels, it is even more general in the churches in worship and fellowship. There are large areas of the public education field where racial separation is not practiced and only a relatively few churches which are racially inclusive in practice. Furthermore, the pattern of segregation in public education appears to be changing more rapidly than in the churches.

"While there are some exceptions among the communions and in certain interdenominational agencies, notably councils of churches, nevertheless religious bodies are generally divided on a racial basis, in national organizations, in regional bodies and in local congregations. . . .

"It should be noted, however, that the communions have expressed an increasing concern for the elimination of segregation from the churches and society. Since the statement titled 'The Church and Race Relations' was adopted by the Federal Council of Churches in 1946, the national bodies of 20 communions have issued statements that sanction the practice of an inclusive ministry to all people without regard to race, color or national origin. . . .

"At the level of the local church there are some encouraging examples of pastors, church officers and congregations who have come to grips with the dilemma of the segregated church. There are congregations and especially Sunday church schools and vacation church schools which are racially inclusive, and there are other church groups in the process of becoming so. These efforts need to be more widely known and the methods employed shared more fully with others. . . .

Responsibility of the Churches

"Christians in the United States, more than ever before, honestly desire that quality of Christian fellowship which brings to the total Church the gifts of all for the spiritual enrichment of each. Efforts directed toward such spiritual enrichment are frequently confused and ineffectual because of the pattern of segregation which defeats goodwill. Many persons find themselves frustrated when they attempt to live out their Christian impulses within a racially segregated society.

"The Church, when true to its higher destiny, has always understood that its gospel of good news has a two-fold function, namely:

To create new men with new motives;

To create a new society wherein such men will find a favorable environment within which to live their Christian convictions.

The churches in the United States, while earnestly striving to nurture and develop individuals of goodwill, have not dealt adequately with the fundamental pattern of segregation in our society which thwarts their efforts. . . .

The National Council and Segregation

"The National Council of the Churches of Christ in the U.S.A. in its organizational structure and operation, renounces and earnestly recommends to its member churches that they renounce the pattern of segregation based on race, color or national origin as unnecessary and undesirable and a violation of the Gospel of love and human brotherhood. While recognizing that historical and social factors make it more difficult for some churches than for others to realize the Christian ideal of non-segregation, the Council urges all of its constituent members to work steadily and progressively towards a non-segregated church as the goal which is set forth in the faith and practice of the early Christian community and inherent in the New Testament idea of the Church of Christ. As proof of our sincerity in this renunciation, the National Council of Churches will work for a non-segregated church and a non-segregated community."

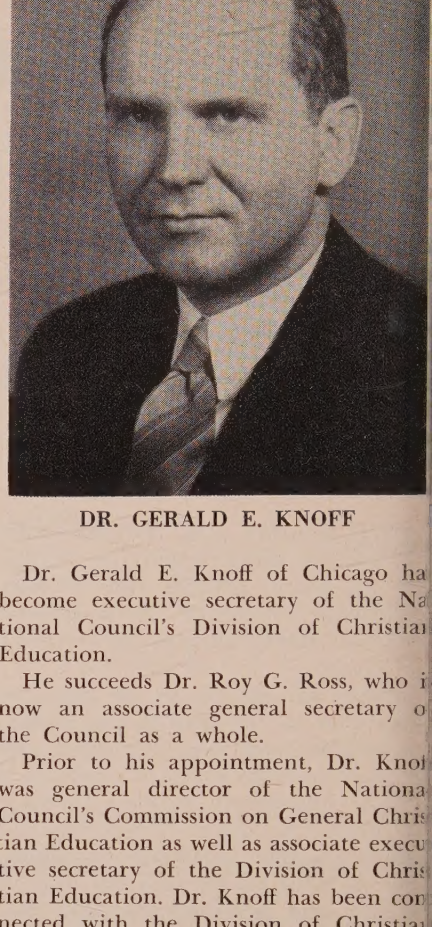
After urging that the churches ascertain the facts and take steps to eliminate segregation from their own practices, the statement concludes:

"The churches, having chosen to renounce the pattern of segregation as a violation of the Gospel of love which is committed unto them, and having outlined steps by which that pattern shall be eliminated from their own practices, should at the same time direct their attention to the community, at the national, state and local levels.

"In order that the community may sense the transforming power of organized religion in relieving community tensions arising from the pattern of segregation, the churches should assume responsibility for dealing with such questions as discrimination in employment, housing, education, health and leisure-time activities. We should cooperate with other organizations in the formulation and execution of a community-wide plan of action to eliminate patterns of segregation and to change the policies and practices that creat tensions.

"We thank God, especially in a tim when so many men are estranged fro Him and from one another, that he ha created us 'of one blood' and throug Christ has brought Christians into on family. It was by God's power tha Christ's disciples lived and worked i love. This faith that Christians are 'on body in Christ' commits us inevitabl to the task of transcending barriers o race, color and nationality in ou churches and in our communities unti we may, by His Grace, one day demor strate our faith that 'we are membe one of another.' "

Dr. Knoff Is Promoted



DR. GERALD E. KNOFF

Dr. Gerald E. Knoff of Chicago ha become executive secretary of the Na tional Council's Division of Christia Education.

He succeeds Dr. Roy G. Ross, who i now an associate general secretary o the Council as a whole.

Prior to his appointment, Dr. Kno was general director of the Nationa Council's Commission on General Chris tian Education as well as associate execu tive secretary of the Division of Chris tian Education. Dr. Knoff has been con nected with the Division of Christia Education (formerly the Internationa Council of Religious Education) sinc 1944. He is an ordained minister of th Methodist Church and has served pa torates in Connecticut and as executiv secretary of the New Haven Council o Churches.

He has lectured at Duke University Yale, Chicago Theological Seminary an Garrett Biblical Institute.

For six years prior to 1944 he wa director of the Bureau of Religious Ac tivities for Iowa State Teachers' College

Churchmen's Week, Oct. 12-19

The inauguration of national Churchmen's Week, starting Oct. 12, will see Protestant and Orthodox laymen throughout the U.S. considering how best they can fulfill their responsibilities as Christians in the international, national and local scene.

Sponsored by the National Council's Department of United Church Men—the laymen's arm of the Council—the Special Week will incorporate in its program two traditional Sundays affecting churchmen: Men and Missions Day, sponsored by the Laymen's Missionary Movement; and Laymen's Sunday, sponsored by the Laymen's Movement for Christian World. Both now will be sponsored jointly with United Church men.

Between the two Sundays laymen will plan to apply Christian principles more effectively to home, work, community, education, government and youth.

On Men and Missions Sunday, Oct. 12, laymen will be invited to speak in church on the importance of the missionary program as it relates to the present world situation.

Laymen's Sunday, Oct. 19, will be devoted to the theme, "Rise Up, O Men of God." On that day church men will bring to a focus topics discussed during the week, and rededicate themselves to the fulfillment of their Christian obligations.

Christianity South of the Sahara

IN COMMENTING upon the North American Assembly on African Affairs, held this summer at Wittenberg College, Springfield, Ohio, the *Christian Century* said:

"'Refreshingly new' and 'truly contemporary' are phrases not often applied to missionary conferences. But the North American Assembly on African Affairs deserves both."

Congratulating the National Council on its sponsorship, it added that the Assembly had set "so high a standard that all future missionary conferences will be measured by it."

The most persistent fact to come out of the conference, in the opinion of OUTLOOK staff writer William Clemes, was that "Africa is emerging rapidly as the most critical mission field anywhere in the world."

The 300 delegates included missionaries from Catholic-dominated Mozambique and Angola; from British colonies where Moslem, Catholic and Protestant can freely propagate his faith, and from the Union of South Africa, where a church-blessed government pursues a policy of racism and oppression.

There were also representatives from the U. S. State Department and the United Nations; 40 Africans from 13 countries south of the Sahara, and official delegations from Great Britain, France, Portugal, Belgium and Liberia.

The key issues raised involved the role of race in Africa's social, religious and political life; economic pressure and changes; the challenge of resurgent movements for independence to the colonial political structure; the rivalry of various religions; the clash of democratic and communist ideologies, and the place of the church and missions in the changing African scene.

There were differences of opinion among the delegates as to the importance of race as the underlying cause of Africa's political and social problems.

An intense discussion of colonialism showed that on this issue also the delegates were divided.

Panel discussions and background papers revealed how evangelical Christianity is faced on many fronts with entrenched Islam, aggressive Roman Catholicism, especially when allied with government, and native African animism.

The conflicts within Protestantism have led to the formation of 1,200 separatist churches in Africa.

In view of the American stand on church and state separation, it was surprising that most speakers and delegates approved the wisdom of government subsidies for mission-sponsored schools, contending that they had not inhibited religious instruction.

With regard to the threat of communism in Africa there were no alarmist views expressed.

Recommendations and Resolutions:

unalterable opposition to the policy of *apartheid,* a form of extreme racial segregation officially approved in the Union of South Africa.

wiping out existing policies of discrimination at home and abroad.

avoidance by missionaries of colonial habits and patterns of thought, and establishment of "deep, spiritually-based friendly relations with as many Africans as is possible on a basis of complete equality."

adherence to "the rights of the African majority" in any proposed plan of federation.

taking over by the government of education at the primary school level, so that missions may concentrate on secondary, vocational and professional schools, and broadening opportunities for women's education.

a wide-scale literacy campaign and provision of Christian literature for the newly literate, written by Africans wherever possible.

turning over church authority to nationals as rapidly as possible; since "in many cases Africans are better prepared for authority than missions presently think."

The first TV program devoted to the new Revised Standard Version of the Bible, the Mike and Buff show CBS-TV on August 13, featured Dr. Herbert May, a member of the Standard Bible Committee which made the revision. (Left to right) Mike Wallace, John Loder, stage and screen star; Dr. Herbert May and Buff Cobb Wallace.

Looking Forward to Denver

By SAMUEL MCCREA CAVERT

WHEN the General Assembly of the National Council of Churches meets in Denver, December 9-12, it will be an occasion for taking stock of all that has happened during the Council's first biennium and planning for the next. The work of all divisions and departments will be subject to review. Important decisions about personnel and support will be called for. Certain revisions of the constitution will need to be considered. The Appraisal Committee, appointed by the Constituting Convention two years ago, will report the results of its study of program and budget, with a view to developing the most efficient interdenominational organization and operations that it is possible to have.

More important than these organizational matters, however, are the questions having to do with the spiritual significance of the movement of Christian unity and inter-church cooperation. The approaching General Assembly is an appropriate time for reminding ourselves of some of these basic factors.

The first thing which we should keep in mind is that Christian unity is not merely an ideal to be talked about but a reality to be expressed. It is something which, in a deep sense, we already possess; it is given to us in the fact of Christ and our common relation to Him. Our unity is not complete because it lacks adequate embodiment. Our task, however, is not to create unity so much as to manifest to the world a unity in Christ which really exists. We desire to act as one because we *are* one at the deepest level of life. It is this underlying unity which the National Council seeks to express.

We realize the fact of this unity when we think of our common Christian outlook on life as over against the merely secular outlook. All Christians, of whatever historical background, recognize moral and spiritual Reality as the very center of the universe. The secularist recognizes only such values as he may create. At this decisive point all Christians stand together. The great dividing line is not between different groups of Christians; it is between those who believe and those who do not believe that God is the sovereign Reality and that in Jesus Christ He has entered into human life for man's redemption.

So Christian unity is not merely a practical matter. It is a spiritual matter. It is directly related to our Christian witness before the world. We see this more clearly when we contrast it with the communist witness of today. The communist movement is held together in a rigid uniformity by arbitrary controls imposed from above. The Christian movement, as illustrated in the National Council, is held together as a free fellowship of the spirit. It depends wholly on a voluntary cooperation—a cooperation among groups which differ in many ways but have a common loyalty to Christ. Here is a kind of unity which preserves freedom and diversity instead of weakening or destroying them.

The movement of inter-church cooperation is thus testing today whether or not we can really have unity with liberty. If in a National Council of Churches, made up of many different denominations and embracing men and women of many different races and national origins, we can manifest a true and effective fellowship in Christ, we might dare to hope that the church can yet point the world to a similar fellowship in its social, political and economic life.

The recognition of Christ as the center of our unity emphasizes the significance of the preamble to the constitu

National Council Day*

*A CALL TO PRAYER AND THANKSGIVING***

for the Ways in Which Our Churches Work Together

To the Clergy and People of the Churches constituent to the National Council of the Churches of Christ in the United States of America, greetings:

As we approach the second meeting of the General Assembly of the National Council of Churches, wherein the official representatives of twenty-nine Christian Communions will assemble with a common and a growing concern for finding more frequent and effective ways of working together, and of bearing common witness in the name of Christ, it is fitting that we should call upon all our people to observe a Day of Prayer and Thanksgiving in our several Churches for the enlarging spirit of unity among us, and for the ways we are finding of manifesting more fully our oneness in Jesus Christ as Divine Lord and Savior.

We call upon our people to pray in public services of worship and in private, on the designated date, Sunday, December seventh—

—for the peace of all the world,

—for the triumph of the will of God over ignorance, pride and prejudice among men and nations,

—for the establishment of international accord, rooted and grounded in justice and righteousness,

—for our Country, that in this time of decision, it may truly become a Nation under God,

—for our Churches, that they may manifest more clearly to their members and to the unchurched in all lands the love and the power of God in Christ,

—for the General Assembly of the National Council of Churches, that its members may be guided and blessed by God in the strengthening of His Kingdom.

We call upon our Churches, and invite all Christians, to join in thanksgiving to God for the increasing understanding and co-operation between the Churches, for the formation of the National Council of Churches, and for the deeper realization that in Christ we are members one of another.

May the grace of our Lord Jesus Christ, the love of God and the fellowship of the Holy Spirit be with you all.

---

*Sunday, December 7, was designated as National Council Day by the General Board of the National Council of Churches.

**The call is being submitted to the constituent churches for their approval and use for National Council Day.

tion of the National Council. That preamble affirms our oneness in Jesus Christ as "Divine Lord and Savior." If one thought of the Council as only a useful instrument for doing certain good things together, this preamble might seem superfluous. Why, it might be asked, should "theology" be lugged in? But such a question reflects a very superficial view. It fails to appreciate the fundamental ground of coherence within the Council. That coherence is not found merely in an attitude of goodwill or an impulse to service,—as if the Council were just one more idealistic organization. Nor is the coherence among the churches found in a vague theism,—as if the Council were some sort of parliament of religions. The coherence of the Council is found in a common allegiance to Christ. It is an allegiance to Him, not merely as one of the respected teachers of the past, but Christ as "Divine Lord and Savior,"—Christ as He has been understood in the central stream of historic Christianity. Nothing less than this can give to our cooperation the dynamic quality which comes from a great common faith.

The movement of cooperation as thus conceived is not a "least common denominator" of the churches. On the contrary, it is an effort to realize the *wholeness* of the church. By "wholeness" we mean the opposite of fragmentation. We mean what the Christian affirms when he repeats "I believe in the holy catholic Church." I belong, in other words, to the whole Body of Christ's people, not merely to a segment of the Christian Community. As the late Principal Davidson, of Emmanuel College, Toronto, once put it:

"As a member of the Church universal, a representative of Christianity in all lands and ages, I am bound in loyalty to that great Church far more than to a particular denomination or local church. I am a steward of the whole Church's spiritual heritage, the whole Church's range of devotion, the whole Church's resources in organization for fellowship and the cure of souls, the whole Church's enduement as a channel for the grace of God. In the words of St. Augustine, 'I take the whole Christ for my Savior; I take the whole Bible for my staff; I take the whole Church for my fellowship.' "

Bishop Arthur J. Moore, of Atlanta, chairman of the National Council's Committee on Arrangements, (right) confers with the Council's General secretary, Dr. Samuel McCrea Cavert, about plans for the General Assembly in Denver, December 9-12.

This does not mean that the church exists as an end-in-itself. It exists to fulfill the purpose of God by carrying on the work of Christ in the world. The besetting temptation of the church is to act as if it existed for its own sake and to forget its mission to the world. No church is true to its Lord if it thinks complacently in terms of ministering only to its own members. It has a responsibility for the whole community and for the whole world in which it is set. To revive this sense of mission and to stir Christian people to unite in discharging it is the greatest single need of our day. That is why the National Council has made "the calling of the Church to mission and unity" its special emphasis in its program for 1953.

The keynote of the General Assembly in December and of the work of the Council during the next biennium might well be "The Whole Gospel through the Whole Church for the Whole World."

The Open Gates— (*Continued from page* 5)

tion between the 'Christian West' and the 'non-Christian East.' The mission involves both geographical extension and intensive penetration of all spheres of life. . . .

"Whenever a church denies its solidarity with the world, or divorces its deeds from its words, it destroys the possibility of communicating the Gospel and presents to the world an offense which is not the genuine offense of the Cross. . . .

"To human sight this may be a time of darkness and confusion. But eyes opened by the Crucified will discern in it sure signs of God's sovereign rule. We bear witness to the mighty works of His spirit among us in many parts of the church since we met together at Whitby. . . . Above all we are encouraged by our Lord Himself to discern at such times as this His summons to go forward.

"He summons all Christians to come forth from the securities which are no more secure and from boundaries of accepted duty too narrow for the Lord of all the earth and to go forth with fresh assurance to the task of bringing all things into captivity to Him."

The report of the Bishop of South India pointed the direction of future thought and action in advancing Christ's Kingdom on earth. While the meeting may be regarded as possessing an interim quality, unmistakably it sounded the deep notes of the calling of the church to mission and unity. This was an inevitable movement like the surging tide of the sea. Willingen was swept forward by this tide.

The church is one church the world around. It must face, in these revolutionary times, its mission to all people on earth and to all areas of the people's life—social, political and religious.

Willingen was interim. The gates it opened lead to the future.

Atlanta Radio Center Spreads Gospel in South

By ROBERT B. GIFFEN

Architect's drawing of proposed new home for the Protestant Radio Center in Atlanta.

THERE'S a dynamic, pioneering spirit at work for the church in Decatur, Ga. His name is John M. Alexander, a Presbyterian whose forebears came from Scotland, a man of quiet mien, with an irresistible determination to make his dream come true. The dream takes shape in the form of the Protestant Radio Center in Atlanta.

Unlike most other agencies producing religious broadcasting, the Protestant Radio Center has not been hypnotized by the exotic standards of the broadcasting industry. From its beginning the Center has been dominated by the determination of its founders to provide an effective means of communicating the Gospel to the minds of men and women throughout the Southland. It has been careful about technical skill and engineering accuracy, not as ends in themselves but as a better vehicle for its message.

With a frugality typical of Dr. Alexander, who learned in his boyhood the value of a dollar, the Center has established a unique record for an amazing production of appealing religious radio programs at low cost. The Center not only writes scripts, plans formats and contacts radio stations, but it actually produces the programs and delivers them to the radio stations by live voice or by transcription. At present it is distributing the *National Radio Pulpit* to 100 stations, the *Protestant Hour* to 180 stations, and *Banners of Freedom* to 320 stations.

This remarkable record of achievement, oftentimes involving experiment and innovation, is a tribute to interchurch cooperation and the faith churchmen repose in the Center's executive vice-president. The charter trustees of the Center, which was formally opened in October 1949, represent the radio interests of two jurisdictions of the Methodist Church, the Presbyterian Church, U.S., the Southern Radio Committee of the Presbyterian Church, U.S.A., the Southern Radio Committee of the United Lutheran Church, and the Episcopal Diocese of Atlanta. Emory University, Agnes Scott College, Candler School of Theology and the Columbia Theological Seminary are members of the Center. The National Council of Churches is represented through its Southeastern Regional Office.

DR. JOHN M. ALEXANDER

By owning its studio it can produce its programs at a great saving, it has control of the quality, and it can carry on experiments and research. These experiments of a technical character have resulted in great saving in processing and pressing charges. It has produced recorded materials which are having a wider use than for the radio stations alone.

The expansion of its radio station acceptances has been gratifying. Its weekly Sunday program, now known as "The Protestant Hour," is an approved program of the National Council's Broadcasting and Film Commission. It has grown from 26 to 180 stations in five years.

The Center produced many of the more recent programs of the "Upper Room Radio Pulpit," and, together with the Upper Room, has established a year-round network of more than 300 stations. Over this network the Commission on Christian Higher Education is sponsoring a program for cooperating colleges, using the copyright name "Banners of Freedom."

While the Center is interested in music programs, dramatics, and documentaries, it plans to continue evangelistic preaching programs.

"Custom-built" programs for state synods and councils are produced to order in the studio, using tapes of the speakers from the particular state, with the Center furnishing professional music and engineering skill. Dr. Alexander believes that the Center has one of the largest libraries of religious music on tape.

Foreign mission groups have become interested and, on invitation of the Presbyterian Church, U.S., Dr. Alexander has gone to Brazil to set up a tape recording studio. A beginning will be made on a religious library by native Brazilian choirs.

It is hoped that the Center can do in the field of TV religious film what it has been doing in the field of radio religious recording. For that work it must have larger equipment and studio than at present. A campaign for $500,000 for a new plant and equipment is under way, and it is planned to start the new building when half of that amount has been raised.

Dr. Alexander believes that a big job for cooperative radio and TV work lies ahead for the Protestant Radio Center, if it can only get the tools.

Rev. Robert B. Giffen is executive secretary of the Atlanta Christian Council and originator of the successful midnight radio program entitled "The Pastor's Study."

(Left) Fishermen attend a service at 10:30 Sunday morning in the open air amphitheater at the famous fishing bridge in Yellowstone Park. (Below) The Old Faithful Chorus gives its final concert of the year for visitors at the Old Faithful Inn.

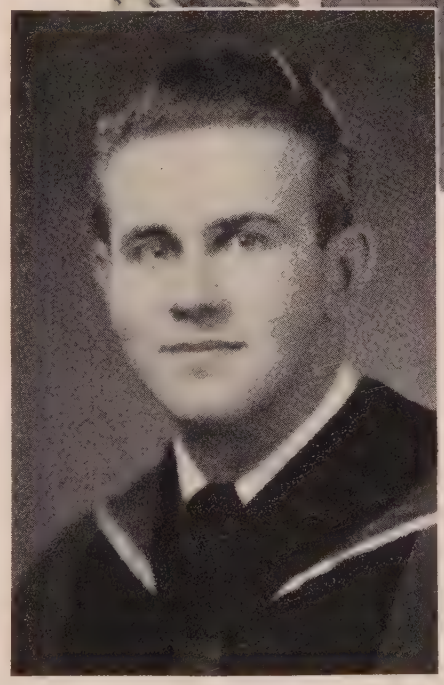
A Faith to Match the Mountains

BLUE jeans and white shirts may seem an unusual garb for a choir, but they are standard in Yellowstone Park.

Youth choirs of 50 or 60 singers each are located at Mammoth, Old Faithful, Canyon and Lake. Last year they combined to give a performance of "The Messiah" at the Mammoth Chapel. This year they gave the oratorio at three camps, and two children's choirs took part in the Mammoth concert. Music by the Old Faithful Chorus was the main feature of the fourth annual campfire vesper.

It all evolved from the dream of Warren Ost, a former bellhop at Old Faithful Inn, who started the program in 1949 with the Old Faithful Chorus. Mr. Ost now serves as director of an interdenominational Christian ministry in the national parks for the National Council's department of evangelism, with the approval of the National Park Service in Washington.

The theme of the ministry is "A Faith to Match the Mountains." Other features, in addition to the services and choir groups, include: a park-wide communion service at each of the major areas. Bible study and discussion groups, campfire pow-wows and retreat camping trips. The children at Mammoth have a daily vacation Bible school and the student minister makes regular visits to the park's 35-bed hospital and calls on private homes in the area.



REV. WARREN OST
Director

The two ministers—Warren Ost and Thomas Ewing, a theological student at Princeton—are assisted by a group of 20 college and seminary students scattered about the park who call themselves "savages." Many of them are preparing either for the ministry or for a ministry of music. It is hoped that they may be able to take over leadership next year in the other national parks to be added to the plan.

In the meantime, they are holding down summer jobs in the park. The choir leader at Mammoth, for instance, is a truck driver at the Mammoth Tourist Cabins, while the director of the Canyon Chorus is cashier at Canyon Lodge. Year-round employees also take part. The organist at the Mammoth Chapel is the wife of a Park Service employee and one of the leading choir singers is the daughter of the Chief Ranger.

Those reached by the ministry—12,000 last year—include park visitors, park service personnel and seasonal employees of the park concessions.

In speaking of the need for such a service, Dr. Jesse M. Bader, executive director of the Council's department of evangelism, said:

"People away from home on vacation need a Christian ministry just as much as when they are at home. The permanent, all-year-round residents need a Christian ministry, and further it is important that such a ministry gives many seminary and college students an opportunity to serve Christ and the church during the summer."

Conference on Wills

Officials of churches, colleges, universities and Christian institutions will consider wills, annuities and special gifts Dec. 15 and 16 in Cincinnati, O., under the sponsorship of the National Council's Department of Stewardship and Benevolence.

Council Personalities

Mrs. David D. Baker, new director of publications for the Council's Department of United Church Women and editor of their house organ—*The Church Woman*—brings to her present post a varied background as teacher, missionary, church leader and writer.

MRS. BAKER

Born in Piqua, O., in 1899, she received a B. A. degree in Latin from Heidelberg College, Tiffin, O., then taught French and Latin in the Piqua (O.) high school for a year.

Next travelling to the other side of the world, she taught English and Bible at Miyagi College. Sendai, Japan, for three years. While there she married David D. Baker, a former college classmate who was teaching at North Japan College.

Returning to the U. S. in 1925, the Bakers studied for three years at McCormick Theological Seminary, Chicago, and then for one year at the University of Edinburgh, Scotland.

In 1929 they travelled to Baghdad, Iraq, as missionaries, where Mrs. Baker taught English in the American School for Boys. Five years later they returned to the U. S. and Mrs. Baker became what she characterizes as "a minister's wife in Baltimore, Md." Actually, she was chairman of the Baltimore Missions Institute and vice-president of the Baltimore Council of Church Women.

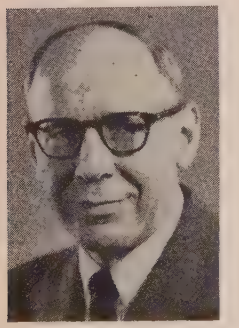
The Bakers next moved to St. Louis, Mo., where Mrs. Baker's church work included serving as a member of the board of directors and as president of the St. Louis Council of Church Women, and as vice president of the St. Louis Church Federation.

While in St. Louis she also was for six years a staff member of *The Messenger,* official journal of the Evangelical and Reformed Church, of which Dr. Baker was editor. At the time of his death in June, 1950, Dr. Baker was president of the Associated Church Press.

Mrs. Baker is the author of numerous missionary and curriculum materials for the Evangelical and Reformed Church, and of four books on mission subjects published by Friendship Press.

She says her greatest outside interest is reading. A resident of Manhattan, Mrs. Baker has one daughter, Mrs. Matthew Miles, nee Elizabeth Baker.

Gilbert E. Blackford, director of program promotion for the Council's Department of Public Relations, is a former newspaperman who has had extensive experience in publicity, promotion, photography and advertising.



BLACKFORD

Before joining the Council executive staff this June, he conducted the 1952 "One Great Hour of Sharing" publicity campaign for the Department of Church World Service, starting in December, 1951.

Previously, Mr. Blackford was a department editor for Warner Brothers Pictures for several years, handling press relations, publicity, promotion, and news and picture service.

Before his affiliation with Warner Brothers he had been dramatic editor, film and stage reviewer, columnist and picture editor for the New York *Journal American,* and make-up editor and circulation promotion manager for the New York *Evening Post.* Between these two associations of seven years each, he was general promotional assistant to the publisher of the Richmond (Va.) *Times-Dispatch.*

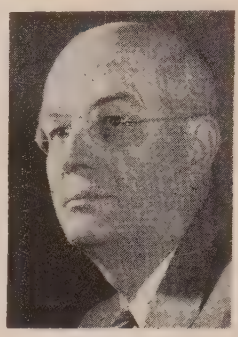
In addition, Mr. Blackford has been a reporter, feature writer and departmental editor for the Watertown *Times and Standard,* Utica *Daily Press,* Syracuse *Journal,* Albany *Knickerbocker Press,* all in New York State, for the Baltimore (Md.) *American,* and for the New York *Evening World* and Fairchild Publications, both in New York City.

His publications include building fund campaign brochures for churches, and special circulation and advertising pieces for various newspapers.

Born in 1899 near Syracuse, N. Y., Mr. Blackford attended public schools in Watertown, N. Y., and Syracuse University. A member of the Episcopal church, he is an active layman and a former vestryman at St. Marks, Jackson Heights, N. Y.

He is married and the father of two children. His major hobbies are golf, fishing, household carpentry in his Towners, N. Y. home.

Dr. Benson Y. Landis, a layman who is nationally known for his contributions to religious research work and to the rural church field, is director of the Council's Department of the Town and Country Church, and associate director of the Department of Research and Survey.



LANDIS

In the research and survey department Dr. Landis' responsibilities include making digests of pending legislation and studies on agriculture and rural life and compiling church statistics. He edits the *Yearbook of American Churches.*

Dr. Landis' other department—the town and country church—promotes summer schools for rural ministers and civic leaders, holds an annual convocation on the rural church, sponsors Harvest Festivals in U. S. churches, and publishes the journal, *Town and Country Church,* of which Dr. Landis is managing editor.

Dr. Landis was on the staff of the Federal Council of Churches, in various capacities, from 1923 until 1950, when it merged with 11 other interdenominational agencies to form the National Council. Prior to his affiliation with the Federal Council he was managing editor of *The Christian Work,* a weekly periodical; served on the staff of the Institute of Social and Religious Research; and worked as an advertising copywriter for one year.

Born in Coopersburg, Pa., in 1897, Dr. Landis was graduated from Moravian College, Bethlehem, Pa., and later studied at Columbia University, New York City. He received a Doctor of Philosophy degree from Columbia in 1927.

At one time Dr. Landis served as a part-time consultant to the National Recovery Administration, and another year as a consultant to the U. S. Department of Agriculture. He is the author of numerous books and booklets on rural sociology, rural adult education and interfaith cooperation. He served for a time as director of the Institute of Rural Economies at Rutgers.

Dr. Landis is married and has two daughters and two granddaughters. His hobbies are organic gardening at his Scardsdale, N. Y. home, baking bread, and oil painting.

Outlook

World Communion—A Witness

On the first Sunday—or Lord's Day—in October thousands of congregations embracing millions of Christians in every part of the world will gather around the Table of the Lord to partake of broken bread and to drink of the fruit of the vine. They may not all agree on the theology of the Communion, but they are all agreed that they are engaging in the holiest act of Christian worship. One of our books of common prayer speaks of the Lord's Supper as "the inmost sanctuary of our whole Christian worship." One of the strongest assurances Christians have of the reality and of the power of Jesus Christ in the world today is the fact that Christians by the millions this first Sunday in October will respond to the appeal of the living Christ to eat of this Bread and drink of this Cup in holy remembrance of Him. World Communion has grown in significance in recent years; indeed, it is now observed on every continent of the globe. And on it more Christians partake of the Lord's Supper than on any church festival, except Easter.

I. World Communion is a witness to the unique, central and decisive reality of Jesus Christ. He is the "author and finisher" of our faith. He is the revealer of the Father; He is the redeemer of the world; He is the Lord of life and history.

Communion means nothing without Him. It was Jesus Christ who instituted this feast, and asked His disciples to "do this in remembrance" of Him. He invites us to partake of Himself, to take Him into our lives by faith.

Once I was asked, "How does it come that persecuted Christians place so much emphasis upon Jesus Christ? What about the sovereignty of God?" I replied, "Persecuted Christians believe in God, but they find His ways mysterious and incomprehensible. They cling to Jesus Christ because He knew hunger and pain and suffering; He walked their pilgrim way; He 'suffered under Pontius Pilate.' That is why they cling to the God and Father of our Lord Jesus Christ. In Him they find the sovereign God close to them."

II. World Communion is a witness to the only way of salvation. The world is full of "tables" spread with all sorts of enticing "bread" to allure those who hunger and thirst for the things that really satisfy. And millions of people are sitting around these false "tables" in a kind of "fellowship" which seems to create real community. But the "bread" of false messiahs turns to "stone"; and the "fellowship" of totalitarianism turns to mass slavery.

The Christian way of salvation comes through the reception of "bread" that really satisfies the whole being of man, through participation in a fellowship that enriches the individual and sets him within the context of a world family that endures to all eternity.

The way to appropriate the "new life" is through the simple attitude of repentance, and the receptive spirit of faith in the Christian community. Real life is life with Christ and life in the fellowship of His people.

III. World Communion is a witness to the day when God's purpose shall be fulfilled. While we sit at the Lord's Table in the spirit of joy, we also experience an inward pain. Christians cannot as yet partake together because they are divided. And the world's relationships are an unredeemed jungle of discord. The Holy Communion is a sacrament of hope; it points beyond itself to the time when Christ shall be all in all, and "the kingdoms of this world shall become the Kingdom of our Lord and His Christ."

In this confident hope Christians take courage and enter upon their daily tasks as children of destiny who serve One Whose broken Body shall yet be healed.

Jesus Christ, the Crucified, is the hope of the world!

When, If Not Now—Who, If Not You?

It is probably better known by men than by women, who are sometimes uninterested in statistical data, that there are 1,000 women to every 996 men in this country, and that in 32 states women hold the edge in numbers. This fact can be of great significance when women, realizing their potential power as citizens, begin to wield that powerful weapon—the ballot.

Many church women have hesitated to participate in any form of political activity. Their attitude has been, "Politics is dirty and I don't want to have anything to do with it."

Yet church women are profoundly interested in the elimination of slums, bad housing, racial discrimination and unmet community needs. They are also interested in helping to build a peaceful world. Too late many women are discovering that all citizens have a stake in deciding what problems need public attention and that the way to accomplish their aims and ideals is personal participation in deciding all kinds of issues, from corruption in politics to questions of foreign policy.

From across the country come stories of local councils of church women whose deep concern and study have led them to take up their responsibility as active, participating citizens interested in every phase of the work involved, and this trend will be strengthened by the regional conferences of United Church Women this fall to weigh their responsibility as citizens and determine what they shall do about it. Women are well fitted for this task. They are intuitive, resourceful and undaunted, and they have made the joyful discovery that there is strength in numbers. They know that facts are essential and have an uncanny ability to detect the fact underneath the spoken word.

After all, citizenship *does* involve political action at the party level. Our government, national and state, is based on the party system and women, like men,

while many of them have a natural tendency to declare their independence of party lines, are coming to recognize that they cannot make their opinion fully felt by ignoring the party system, regardless of its imperfections. Women have a great stake in preserving our spiritual strength, our freedom and ideals, and these are of necessity to be found in the platforms of political parties and in the views of the candidates. Moral principles, if they are to be more than just principles, must be translated into action by raising the standards of government.

The opening paragraph of a leaflet issued by the Methodist Woman's Division of Christian Service* sums up the situation: "It's easy to throw up your hands at this troubled world and decide that nothing big enough to matter can be done. It's just as easy to hold forth righteously on all that really could be done —and then wait for 'someone' to do it. It's harder to push up your sleeves and start the ball rolling yourself. But that's the one way you can be *sure* it will start."

As the sub-title of another leaflet** puts it "When, if not now—Who, if not you?"

Witness to the Faith That Is in Them

THE decision of the St. Louis Lutheran Conference to become an "ecumenical associate" of the Metropolitan Church Federation of that city shows how much Christian cooperation relies upon acquaintance, fellowship, mutual confidence and trust.

The 61 pastors of the Lutheran Church, Missouri Synod, who shared with 270 pastors of other communions in the National Christian Teaching Mission during the winter and spring found that fellowship so vital and satisfying that they decided to find a way to continue it.

Commenting upon the step, the *St. Louis Lutheran* said:

> "Most people will welcome the announcement. . . . Many people have often deplored the fact that Lutherans have not always seized the opportunity to witness to the faith that is in them. . . . Certainly the Bible enjoins us to witness to the truth as long as we do not condone error in the process of such testimony. . . . If the present arrangement in St. Louis proves to be the success we pray it will, it might well set the pattern for the future cooperation with similar groups on the local, state, national and international levels of church activity."

Churches of all communions are coming to see more clearly the need to witness to the faith that is in them. When this is done in fellowship and cooperation, they find a *togetherness* in Jesus Christ deeper than their differences. They undertake certain functions in order to achieve common Christian tasks. There is no coercion from without. The motivation wells up from within the cooperating churches. Over and over, this functional approach to Christian cooperation has been proven valid in the experience of councils of churches.

Willingen Speaks to America

GOD spoke at Willingen. The 200 delegates to the Enlarged Meeting of the International Missionary Council who came from all parts of the world to that little German village will have met in vain unless we are prepared to examine the conference message closely. What is God's message for the churches of America?

Willingen spoke of Mission, Unity and Hope. The call to *mission* is a call to the churches to recover their missionary initiative and mobility. We have often thought of this recovery of a deeper sense of mission as restricted to Christian living in Asia, Africa, and the Islands of the Sea. Certainly, the lands of the younger churches need this recovery if they are to triumph against the pressures of communism and the revival of ancient religions. But there is an equal urgency for us in the West who lightly assume that we are living in Christian societies. We go on building bigger and better churches, we cater to our obsessions for new organs, choir robes, and church suppers. We minister to our own "ghetto" community, while words like "evangelism" and "mission" become increasingly foreign to our thinking. In its materialism and inwardness the church grows more like the world. And the world ceases to listen to a church so like itself. God's call to mission involves every Christian and every aspect of the church's life. "Unless the church hears and responds to God's call to be a missionary community, no amount of improvement, or multiplication of organization will enable it to fulfill its mission."

The call to *unity* is a call to break down our present barriers, to establish the church's oneness in Christ. Christ is not divided. "Division in the church distorts its witness, frustrates its mission, and contradicts its own nature." All of the Willingen reports made reference to our present lack of unity, our preoccupation with limited interests and sectional loyalties, the multiplication of separatist churches. There was recognition that differences, often due to the various gifts and workings of the Holy Spirit, too often spring from trusting in something other than the Cross of Christ. An important first step in responding to God's call to unity is to witness to the truth that division is a denial of our common membership in Christ.

The call to *hope* is a call to go forward. "Lift up your heads, because your redemption draweth nigh." Wherever hope is built on our own merits, our own wisdom, or our own power it proves false and illusory. Christian hope is founded on Christ and in the strong assurance of His victorious rule, both now and in the future. As possessors of this hope we are summoned to come forth from "securities which are no more secure," to enlarge our boundaries, and to bring the whole earth into captivity to Him.

---

*"You Hold the Key to Human Rights" by Sonya F. Kaufer and Ethel C. Phillips;

**"The Church Woman and Her Political Responsibility", United Church Women, 297 Fourth Avenue, New York 10, N. Y.

A Christian Call to Greater Service

By KARL K. QUIMBY

THE United Church Canvass is really an idea whose time is come. Briefly stated, it is an attempt on the part of a group of churches in a given community to raise their annual budgets simultaneously.

All churches need and merit added funds for the expansion of their program, but this fact has little news value. There is no community-wide appeal in a single church raising its annual budget. But when all the churches, or at least a majority of them in any region, working together, plan the campaign on a wider and more ambitious basis, that is encouraging news and the public is avid for it.

The heart of the United Church Canvass is found in the word *United*. The inner genius of the movement is to have the churches do whatever they do together. A survey revealed that the largest number of churches conduct their fund-raising efforts in November. The second group comes in March. When the movement has gained more prestige, all the major church groups will be taking their canvasses in the fall and at that time it will be comparatively easy to arrange a series of nation-wide appeals which will urge every citizen to reinforce the church of his choice. That day is coming more rapidly than many now think.

This *united* approach makes a small but very important shift in the nature of the financial appeal. It is no longer just to get money to support the church, pay the minister and have enough for fuel and perhaps a contribution to missions. The emphasis is on strengthening spiritual foundations of community life.

In this day when all kinds of appeals are made through the newspapers, advertising, and radio and television, any arrangement whereby we can get the appeal of religion and the institutions of religion in the public press and over the latest means of communication is a distinct gain. When the United Church Canvass is community-wide and all the churches participate, it is easily possible for the local paper to give a "spread" to the appeal of the churches and carry the story of the churches' achievements and even an editorial to intensify the appeal.

The United Church Canvass represents the latest development in church finance. It is the technique of the future. Some can remember when the Duplex envelope first came into general use, supplementing the method of pew-renting. The every member canvass, now an established part of the program of nearly all our churches, marked a distinct step forward. The United Church Canvass represents another advance. We have been slow in learning that it costs more today to suport a church than it did even 20 years ago. Yet multitudes of people are still giving about the same as they used to give.

First, how does the United Church Canvass work in a local community and, secondly, what are the results?

In a United Church Canvass, each church prepares its own budget, enlists its own workers and administers its own resources. The central supervisory committee composed of representatives of the participating churches should have a solid backing of laymen. This committee plans the community-wide campaign, securing and directing the publicity through radio, newspapers and bulletin boards. Each local church promotes its own educational campaign. The small expenses of the publicity are paid by the individual churches on a pre-arranged basis or percentage.

A rally of all the canvassers on the Friday night before Canvass Sunday often makes a powerful impression. In one city 1,200 canvassers, men and women, sat down to dinner in the Armory.

Many churches plan for a Loyalty Sunday, usually the second Sunday in November. On that Sunday thousands of people bring their pledges to the church and place them on the altar or collection plate. This stimulates attendance and lightens the load of the canvassers.

In general, this is the way it works in a local community. What are the results?

Take New Britain, Conn. In this community 17 churches cooperated and secured in 1952 an increase of 11 per cent over the previous year. This gave these 17 churches a total of $27,941 in new money. These important gains were made possible through the united approach and the information and inspiration such a program develops. There were 76 radio announcements, 15 newspaper advertisements, 20 news articles, cards in local buses, and a special display in the bank window. Not only were added funds secured, but the whole idea of the Christian Church was made central in the thinking of the people and in the life of the total community. This is the finest evangelism of which we know.

The United Church Canvass is far more than collecting dollars; it is a powerful force which strengthens the Christian faith everywhere.

Dr. Karl K. Quimby is field cultivation secretary of the Methodist Board of Missions and Church Extension.

The CHURCHES WORKING TOGETHER

Gambling Under Attack

THE Louisville (Ky.) Council of Churches has called upon all Christian citizens in the area to join with it in "a broadened program of impartial enforcement of gambling laws . . . and whatever steps are necessary to protect Louisville from the inevitable corruption of a gambling community which exists outside the law."

Citizens are asked to support the Council's four-part program to wipe out organized gambling in Louisville:

—Legal steps to discontinue wire information supplied to the Twin City News Service, Louisville, by Continental Press Service;

—Full use of injunction proceedings by the city against gambling establishments which can be regarded as public nuisances;

—Application of maximum penalties in gambling cases which reach police court;

—Questioning of bookies under oath in court to discover who employs them and who owns the property where gambling offenses occur.

Oppose Welfare Check Fees

A current practice of some Atlanta, Ga., merchants to charge a fee for cashing welfare checks has been denounced by the Atlanta Christian Council.

The Council and the county welfare board have joined forces not only to eliminate charges on cashing welfare checks, but also to crush the practice by some retailers of demanding that welfare recipients trade with the store which cashes their checks.

End First Decade

The Wyoming Valley (Pa.) Council of Churches is celebrating its tenth anniversary this year.

During the past decade membership in the council has grown from 21 to 67 churches, and its expanding program now includes evangelism, daily and weekly radio broadcasts, two film clubs, Christian leadership and social education forums.

A Wyoming Valley minister commented on the council's growth:

"In ten years through the council of churches, the member churches have learned to know each other better, work together more effectively, and approach more nearly the goal of Christian unity.

Audio-Visual Session Held

At a summer Religious Film Festival and Radio-TV Conference at Macalester College, St. Paul, Minn., some 121 conferees previewed motion pictures related to religion and heard experts tell how to make more effective use of audio-visual materials in religious work.

Among those who spoke were three staff members of St. Paul radio and television stations.

The three-day conference was sponsored jointly by the St. Paul, Minneapolis and Minnesota Councils of Churches for the third successive year.

New Leadership

Mrs. M. J. Gerhardt, president of the San Antonio (Texas) Council of Church Women, recently became the first woman member of San Antonio's City Council. A few hours after the appointment had been announced, Mrs. Gerhardt told her church colleagues she was accepting the strenuous assignment "only as my Christian duty."

Mrs. Gerhardt

In Newark, N. J., *Henry Reed Bowen,* general secretary of the New Jersey Council of Churches, was unanimously elected first president of the New Jersey Non-Partisan Register and Vote Council, which he helped establish.

Dr. Ivan M. Gould, former general secretary of the Pennsylvania Council of Churches and Pennsylvania State Council of Christian Education, takes office Sept. 1 as executive secretary of the West Virginia Council of Churches. He recently served as associate general director of the National Council's Commission on Christian Higher Education.

Oliver C. Schroeder, new president of the Cleveland (O.) Church Federation, is associate professor of law at Western Reserve University Law School. During the past year he served as secretary of the Cleveland Church Federation and as chairman of the board of managers of the Student Christian Union.

Pamphlets for Your Library

The following five items are available from the New York office of the National Council, 297 Fourth Avenue, New York 10, N. Y.:

The New Role of the United States, a Message for World Order Day, October 19, Department of International Justice and Goodwill, five cents.

Labor Sunday Message, for reading in churches August 31 or September 7. Approved by the General Board and issued through the Department of the Church and Economic Life, five cents.

The Church and Segregation, an official statement and resolution adopted by the General Board and issued by the Department of Racial and Cultural Relations, ten cents.

The Church Woman and Her Political Responsibility, a call to Christian women to accept actively civic and political responsibility. Five cents.

Three short companion plays for children, by Lois Lenski, with folk songs by Lois Lenski and Clyde Robert Bulla, Division of Home Missions, illustrated, each play 50 cents:
The Bean Pickers, about a Negro mother and her two children;
Strangers in a Strange Land, about a displaced Kentucky mining family that picks cotton in Alabama;
A Change of Heart, the story of how a Texas-Mexican family endears itself to an Illinois community.

The following publications may be ordered from the Midwest Office 79 East Adams Street, Chicago 3, Ill.

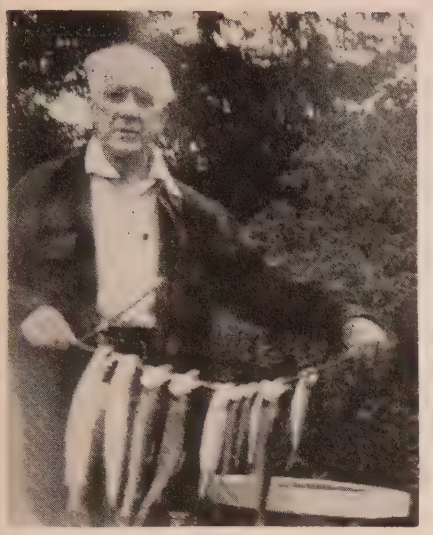
Two publications for use during Christain Education Week, September 28-October 5;

A Service of Installation of Educational Staff and *Once in 341 Years,* a 6-page folder in two colors, describing the program planned, Division of Christian Education, five cents.

The Local Church Director of Christian Education, a definition of work and relationships within a local church, Division of Christian Education, 16 pp., 25 cents.

A Team, the minister, the director of Christian education and the Sunday School superintendent; suggestions for effective working relationships and areas of primary responsibility, Division of Christian Education, ten cents.

A New Yorker Revisits Tillamook



Dr. Nace's prizes from his visit this summer to his former pastorate in Tillamook, Ore., included these speckled trout.

It's a long way from an executive desk in New York to a pulpit in Tillamook.

Dr. I. George Nace measured it, not only in miles but years, as he returned this summer to the scene of his last pastorate before he became a church executive. Retracing his steps, he bridged the gap of 14 years as well as 3,300 miles.

The man who shares with Edith Lowry the administrative direction of the National Council's far-flung home missions, with his wife, went back to Tillamook, Oregon, a dairy community on the Pacific 70 miles from Portland, for a vacation.

For him it turned out to be one of the most memorable of his life, as unexpectedly he was given the opportunity that comes to few ministers of serving their former congregation once more as pastor. While the pastor took a vacation, Dr. Nace filled the pulpit of St. John's Evangelical and Reformed Church.

Some things had changed since he terminated four years' service as pastor in 1938, Dr. Nace found. The congregation was housed in a new church and young folks he had confirmed now served on the board of deacons. But the pastoral life was in a familiar pattern and for a month Dr. Nace forgot the mountain of paper on his desk in New York and concerned himself with people and their spiritual life.

He preached on Sunday, officiated at two weddings and a funeral, visited the sick and aged in home and hospital, and conducted a devotional program on the local radio station.

And with it all he had time for fishing, clam-digging and golf.

"The experience was one I covet for every church executive," said Dr. Nace upon his return to his New York apartment on the East River. "The parish ministry is more important than ever. It requires men better trained because the demands upon the parish minister to render creative and constructive service are greater than ever."

Young Adults Ask Help

A national conference of young adults recently urged the Church to take a more "realistic" attitude toward divorce.

Delegates to the convention, ages 24 through 35, said churches should recognize that many of their young adult members have "marriage trouble" and should stand by ready to help if divorce occurs.

Young adults, the delegates agreed, were eager to play a useful role in the Church "when permitted to take their rightful place in its significant enterprises and when the Church had trained them properly for their responsibilities."

The National Conference on Young Adult Work, first interdenominational meeting of its kind, was held at Williams Bay, Wis., in July, sponsored by the National Council's Division of Christian Education. Approximately 100 delegates attended the sessions.

CHURCH BUILDING LITERATURE

Send card for list of more than 100 items provided by the Bureau of Church Building and Architecture.

E. M. CONOVER, Director
300 Fourth Ave., New York 10, N. Y.

"FOR A CLOSER WALK WITH GOD"

Spend your fall vacation at the world famous American Baptist Assembly at Green Lake, Wisconsin, open until early November.

There amid the beauty of its 1100 acres, with two and a half miles of lake frontage and with a renowned eighteen-hole golf course, one can find a genuine Christian atmosphere.

This is an ideal place for conference or convention, workshop or retreat. Accommodations for over a thousand at daily rates for room and meals which range from $6.50 to $10.00.

Address inquiries to:

AMERICAN BAPTIST ASSEMBLY
Green Lake, Wisconsin

THE JUDSON PASTOR'S
Communion Set
COMPLETE • COMPACT • PRACTICAL
AND MOST REASONABLY PRICED
Washable Fabrikoid Case
Liquid-tight Glass Flagon
Metal Bread Container
Aluminum Bread Tray
ONLY
$7.25
COMPLETE
Every essential for administering a simple service. Fitted in velveteen-lined Fabrikoid case. Smaller than a small book—4" x 7½" x 1¼". Durably constructed for lifetime service. Ready for instant use.

THE JUDSON PRESS • 1703 CHESTNUT ST., PHILADELPHIA 3, PA.

Your *first* choice for beauty *and* performance

CARILLONIC BELLS

Only by *listening* can you judge the true beauty of a carillon. When you hear "Carillonic Bells" you'll realize they have a tonal perfection unmatched by any other bell instrument.

Your investment in "Carillonic Bells" is doubly sound. Their glorious music gives your church an inspiring "voice" in the community. The Schulmerich *Guarantee* (most liberal in the field), plus a *Yearly Service Contract* insure the permanent value of your investment. Get complete details today! Write—

CARILLONIC BELLS
SCHULMERICH CARILLONS, INC.
20137A Carillon Hill
SELLERSVILLE, PA.

REDDY TRAVEL SERVICE
PRESENTS A NEW SERIES OF

Holy Land Tours

VIA TRANS WORLD AIRLINES
4-ENGINE CONSTELLATIONS

Lawrence C. Carty

leads a deluxe and extensive 40-day tour to Spain, Italy, Egypt, Jordan Kingdom, Lebanon, Syria, Persia, Turkey, Greece plus extension to France, Switzerland, Scandinavia, Germany, Low Countries and England. You will spend Christmas in Bethlehem. Departure Dec. 8, 1952. From $1975*.

Mary Carty

leads a special Christmas tour to the Holy Land, departing Dec. 10, 1952 for 25 days abroad flying the new TWA tourist Constellations. Special Christmas program in Jerusalem and Bethlehem. Price, $1295*.

Robert S. Quinn

leads a 25-day Holy Land tour departing January 7, 1953. Especially planned for those ministers and laymen who find that January is the most convenient time to be gone from home. Price, $1295*.

Easter Tour

Tour departs March 24, 1953, to spend Easter Sunday in Jerusalem and to participate in special services. Visit London, Rome, Athens, Cairo, Israel and Paris en route to Jerusalem. Price, $1295*.

Harriet-Louise H. Patterson

leads her third annual Summer Tour to the Holy Land and Middle East departing first of August, 1953. Travel with the author of "Around the Mediterranean With My Bible." Price, $1950*.

To visit the cradle of Christianity . . . to make friends with the people of the Middle East is an experience you'll never forget. This is your opportunity to join one of these Reddy Holy Land Tours and be assured of the best in experienced and personal service.
*Tour rates are all inclusive from New York and back to New York and are subject to change.

SEE YOUR TRAVEL AGENT OR WRITE FOR DESCRIPTIVE FOLDERS

Reddy travel service

1006 GRAND AVENUE
KANSAS CITY, MISSOURI

Books Received

FRIENDS FOR 300 YEARS, *Howard Brinton*, Harper & Bros., New York, N. Y. $3.00

ACCENT ON LIBERTY, *Mabel M. Sheibley*, editor, Friendship Press, New York, N. Y. 2.00

THE CHRIST OF THE NEW TESTAMENT, *A. W. Argyle*, Carey Kingsgate Press, London, England. 10/6

KINGS AND PROPHETS, *Melba B. Taylor*, Exposition Press, New York, N. Y. 2.50

THE PAPACY, A NEW APPRAISAL, *John P. McKnight*, Rinehart & Co., New York, N. Y. 5.00

CRUSADE, *Roy F. Bergengren*, Exposition Press, New York, N. Y. 3.75

GOD AND NATURE, *G. F. Stout*, Cambridge University Press, New York, N. Y. 7.00

THE SCRIPTURES OF MANKIND, *Charles S. Braden*, The Macmillan Co., York, N. Y. 6.50

THE ALEXANDRIANS, *Charles Mills, G. P. Putnam's Sons*, New York, N. Y. 4.00

AMERICAN FATHERS AND SONS, *Bela Kornitzer*, Hermitage House, New York, N. Y. 5.00

THE RELIGION OF A MATURE PERSON, *R. Lofton Hudson*, Broadman Press, Nashville, Tenn. 1.75

WHITE ANGAKOK, *Erling Nicolai Rolfsrud*, Augustana Book Concern, Rock Island, Ill. $2.75

SPIRES OF THE SPIRIT, *Frederick Brown Harris*, Abington-Cokesbury, Nashville 2, Tenn. 2.00

DAUGHTERS OF DORCAS, *Florence Hayes*, Board of National Missions, Presbyterian Church USA, New York, N. Y. .75

GERMANY'S NEW NAZIS, Anglo-Jewish Association, Philosophical Library, New York, N. Y. 2.75

BOOK OF MERCIES, *George Arthur Frantz*, The Bobb-Merrill Co., Inc., New York, N. Y. 2.00

MAKING PRAYER REAL, *Lynn J. Radcliffe*, Abingdon-Cokesbury Press, Nashville, Tenn. 3.00

THE NATURE OF THE CHURCH, *R. Newton Flew*, editor, Harper & Brothers, New York, N. Y. 4.00

INTER-COMMUNION, *Donald Baillie* and *John Marsh*, editors, Harper & Bros., New York, N. Y. 4.00

THE MIGHTY SAVIOUR, *Arthur J. Moore*, Abingdon-Cokesbury Press, Nashville, Tenn. 2.00

YOU CAN BELIEVE, *Frank Hanft*, The Bobbs-Merrill Co., New York, N. Y. 2.75

ON PROVING GOD, *Roger Hazelton*, Harper & Bros., New York, N. Y. 2.50

THE LORD WAS THEIR SHEPHERD, *Mary Olive Wages*, Exposition Press, New York, N. Y. 2.50

ZWINGLI, THE REFORMER, *Oskar Farner*, Philosophical Library, New York, N. Y. 2.75

THE BEGINNING AND THE END, *Nicolas Berdyaev*, Harper & Bros., New York, N. Y. 3.50

THE RELIGION OF JESUS, *Leroy Waterman*, Harper & Bros., New York, N. Y. 3.00

INSTRUCTION IN CHRISTIAN LOVE, *Martin Bucer*, John Knox Press, Richmond 9, Va. 1.50

AN AUTOBIOGRAPHY OF PRAYER, *Albert E. Day*, Harper & Bros., New York, N. Y. 2.50

YOU AND THE HOLY SPIRIT, *Stuart R. Oglesby*, John Knox Press, Richmond 9, Va. 1.50

LORD OF ALL LIFE, *A. Ian Burnett*, Rinehart & Co., Inc., New York, N. Y. 2.50

TEACHING THE BIBLE —*EFFECTIVELY*

is the theme of the October, 1952 Special Issue of the *International Journal of Religious Education*. It is planned especially to help local church leaders follow up on the new interest in the Bible being generated by the nearly 3,000 community Bible Observances on September 30.

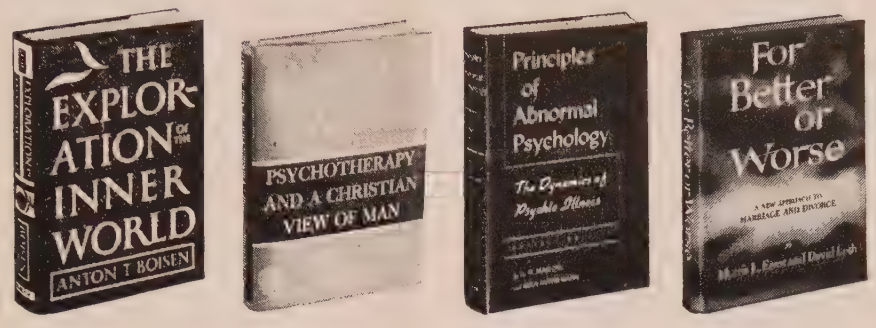
ARTICLES by well-known religious educators are designed to answer three important questions:

1. Why teach the Bible anyway?
2. What religious experience should come to a person studying the Bible?
3. How can we most effectively teach the Bible to a person of a given age?

Single copies ..... each 30¢
10-19 copies ..... 25¢
20 or more copies ..... 20¢

Order From
INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION
79 East Adams Street, Chicago 3, Illinois

PICTURE YOURSELF... ...Buying Four Choice Books for $4


THE EXPLORATION OF THE INNER WORLD
ANTON T BOISEN
PSYCHOTHERAPY AND A CHRISTIAN VIEW OF MAN
Principles of Abnormal Psychology
The Dynamics of Psychic Illness
For Better or Worse

Your $4 buys you four books of real, practical value in helping you with the difficult task of pastoral counseling. . . . It also serves as an introduction to the Pastoral Psychology Book Club—an organization devoted to help you with your problems in psychological counseling. . . .

Enroll *now* to take advantage of this remarkable savings opportunity on these valuable books. You'll save $11 on the regular bookseller's prices, and add a treasury of selected literature to your pastoral library. Your membership in the Club entitles you to constant savings on the best psychology literature. Remember, too, that you do not have to buy a specified number of books a year to continue your membership. The Club's objective is to help ministers build a library of sound, needed books on pastoral psychology—not to force book buying of unnecessary volumes.

Send *now* for this money-saving introductory offer and receive these four books for $4.

THE EXPLORATION OF THE INNER WORLD

By ANTON T. BOISEN. As a pastor-counselor you will find this highly personal book of tremendous help in understanding a mind that has been afflicted—as well as the psychiatric therapy which helped in its healing.

PSYCHOTHERAPY AND A CHRISTIAN VIEW OF MAN

By DAVID E. ROBERTS. The mutual interdependence of theology and psychotherapy are explored by Dr. Roberts—a man of both scholarship and deep, human understanding.

PRINCIPLES OF ABNORMAL PSYCHOLOGY

By A. H. MASLOW and BELA MITTLEMAN. A vastly useful one-volume treatment of psychic illness, covering the mildest forms of mental illness as well as its deeply serious ones.

FOR BETTER OR WORSE

By MORRIS L. ERNST and DAVID LOTH. These first-hand personal stories of couples who have gone through the tragedy of divorce should prove a first-rate aid in marital counseling.

HOW YOU CAN BECOME A MEMBER OF THE PASTORAL PSYCHOLOGY BOOK CLUB

You do not obligate yourself to buy any books! SIMPLY SEND THE COUPON—each month you will receive your complimentary copy of the Club Bulletin describing the new Selections, Dividend-Books and any special offers.

YOU RECEIVE FREE DIVIDENDS. Whenever you have purchased two Selections, you will receive a Dividend Book absolutely FREE (usually worth $5.00 or more). Special Dividends, plus the regular ones and other benefits, all serve to reduce the cost of your library.

UNCONDITIONAL GUARANTEE—SAVE 50%. If you receive any book that does not come up to your fullest expectations, return it for a full refund. This is a statement of policy—there are no exceptions. The regular and special Dividend Books, the reduced prices on many Club Selections and other money-saving privileges will save you at lease 50% on the cost of your books. Take advantage of this opportunity now!

SEND NO MONEY! ORDER TODAY!

THE PASTORAL PSYCHOLOGY BOOK CLUB
GREAT NECK, NEW YORK

I understand I am to receive, as my first selection in joining the Pastoral Psychology Book Club, THE EXPLORATION OF THE INNER WORLD by Anton T. Boisen, for which I am to pay $4. In return, I will additionally receive PSYCHOTHERAPY AND A CHRISTIAN VIEW OF MAN, PRINCIPLES OF ABNORMAL PSYCHOLOGY and FOR BETTER OR WORSE.

Name.....

Address.....

Town.....P. O. Number....State.....

P-9

By Ronald Bridges

LOOKING *and* LISTENING

For anyone who has something to do with religious radio and television or wants something to do with them, I strongly recommend *Broadcasting Religion* by Clayton T. Griswold and Charles H. Schmitz, just off the press. It is a manual for local use, a practical, concise guide to the beginner and a discipline to the veteran. More than 30 people have had a direct hand in the preparation of this manual and several thousand have contributed indirectly to it through workshops, committee studies and professional research. The book is 76 pages of material that you would expect to see covered in a volume of five or six hundred pages. In arrangement and condensation it is a work of editorial art. Price one dollar, address The Broadcasting and Film Commission, 220 Fifth Avenue, New York 1.

Occasionally people write to me after reading something in this column, but nothing I have written has stirred so many to take pen in hand as my sharp remarks on background music in motion pictures and TV. The only difference of opinion disclosed by the letters is that some people feel even more indignant than I do. Nobody had a good word to say for this new form of musical art except to admit grudgingly that it is a useful crutch for feeble and spavined drama.

Rev. Robert D. Brodt of the Salem E. and R. church in Allentown, Pennsylvania, carried the discussion a step further, commenting on the increasing tendency to use music to "underscore" worship. "If I may be permitted to hazard a guess," he writes, "I would say that music has become more necessary to underscore worship because of the increasing secularization of the average congregation and the dilution of the intellectual content of religion. People come to church with the 'entertainment approach'. . . . when we come to the point where our emotions are simply at the mercy of music, we are in danger of becoming victims of esthetic moods rather than 'victors in the midst of strife.' "

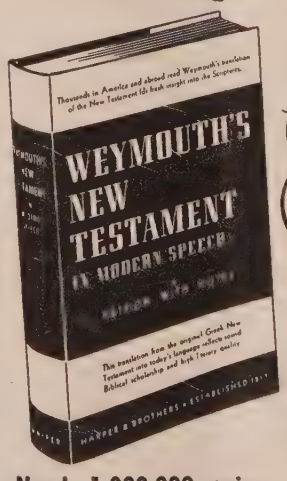
Those are fighting words from Mr. Brodt, I would say. Let organists and and choirs beware.

Many readers of this column know Dr. George Crothers of CBS who produces "Lamp Unto My Feet" on TV and "Church of the Air" on radio, among other duties. He was on the CBS staff assigned to cover the two conventions in July. A clergyman friend of his saw him in the convention hall and exclaimed "Why George, what are you doing here?" To which Dr. Crothers replied with aplomb. "The CBS service is so extensive that I am assigned to cover the invocations."

ACCORDIONS
FAMOUS ITALIAN MAKES
Available to Students, Teachers, Christian Workers and Missionaries at
SPECIAL DISCOUNTS
Write Today for FREE Literature
Accordion Manufacturers & Wholesalers Outlet
Dept. NO, 2003 W. Chicago Ave., Chicago 22, Ill.

Luther Now
BY HANNS LILJE
Translated by Carl J. Schindler
"To anyone who would try to grasp one trend of European thought as it pertains to international and ecumenical understanding, the book offers very much indeed."— CHRISTIAN CENTURY. $2.50
By the author of
THE VALLEY OF THE SHADOW
At all book stores
MUHLENBERG PRESS
Philadelphia 7, Pa.

The modern-speech translation that retains all the religious depths of the King James Version



Nearly 1,000,000 copies sold in England and America!

HARPER & BROTHERS
Publishers
Established 1817

Weymouth's NEW TESTAMENT

Dr. Weymouth has not edited the New Testament, but has, by use of clear modern words, made complete understanding possible for thousands of Bible readers. The beautiful narrative style achieves a high standard of literary art and scholarship. The minister, the teacher, the student—*all* will find Weymouth inspirational and indispensable to the study of the New Testament.

Available in the following editions with Notes
No. 1 — Cloth, Size 4¾ x 7½" $3.50
No. 1P — Cloth, Size 3⅝ x 5⅝" $2.50

Sudbury CHURCH WORSHIP AIDS
Have your dealer show you the wide variety of well made church appointments we produce
FOR COMPLETE CATALOG SEND TO
SUDBURY BRASS GOODS CO.
55 SUDBURY STREET, BOSTON 14, MASS.

BOOKS

The Troublemakers

By Arnold Forster and Benjamin Epstein, Doubleday & Co., New York, $3.50.

The Anti-Defamation League has rendered a distinctive service in producing this report on racial and religious prejudice in America. It is required reading for all who would be alert to trends which, if unchecked, would produce disunity in our national life and be disastrous to our democratic principles. The book is a carefully documented, factual, informative narrative of the way in which various groups and individuals—sometimes because of fanatical ideas, sometimes because of the prospect of profit—stir up suspicions and fears of their neighbors.

One of the most valuable contributions of the book is its exposure of the smearing process which has become prevalent during the last few years. Two case histories are offered. One is that of the campaign to prevent Mrs. Anna M. Rosenberg from being confirmed as Assistant Secretary of Defense. This was a disgraceful performance, carried on by men who were either anti-Semitic in spirit or reckless in using alleged information which turned out to be completely false. Another case study, less known to the public, is that of a social worker, Miss Loretto Chappell, of the Georgia State Department of Welfare. Her progressive views on racial segregation led to her being cruelly branded as a Communist. The transcript of the testimony against Mrs. Rosenberg and Miss Chappell is a disheartening but needed exhibit of the extent to which ignorant prejudice can go.

An important chapter, entitled "Confusion from the Left," exposes the technique of the Communists in exploiting for their own ends many efforts in behalf of the civil rights of Negroes or other minority groups. Attention is also given to those who deliberately magnify religious differences. It will be interesting to readers of the Outlook to note that the chapter on "Medicine Men," which is devoted to fomenters of religious prejudice, includes more than one name of bitter critics of the National Council of Churches. The most distressing thing in the picture is the fact that irresponsible publicists and pamphleteers can subvert the democratic process of free discussion for their personal gain.

The account is written in a highly readable and vivid style. It should go far to make the public aware of some unhappy tendencies in our midst. One ventures to hope that the book will also awaken the American people to realize the great harm done by men in high offices of public trust whose sensational methods of character assassination have encouraged the kind of prejudice that is here revealed.

Samuel McCrea Cavert

(*Continued on page 27*)

You Can Prevent Membership Loss

Use this forceful, workable formula for developing new converts into a strong and effective church membership. Many helpful suggestions to train more useful members and to ensure their continued loyalty are carefully outlined from the author's successful experience. For every pastor and church worker the use of these tested techniques will make the difference between a growing and a declining church.

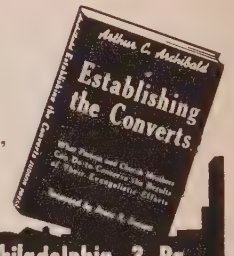
ESTABLISHING THE CONVERTS

By ARTHUR C. ARCHIBALD

Author of "New Testament Evangelism"

Clothbound, **$2.00**

Order from Your Society Bookstore or



THE JUDSON PRESS • 1703 Chestnut St., Philadelphia 3, Pa.

"The McGuffey Reader of the choice Christian writings of twenty centuries." *Religious Book Club Bulletin*

The heart of 1900 years of the Christian message . . . the core of Christian Culture . . . the devotional classics of all time for this time —a Christian Reader for the Christian reader. For the complete Christian home, the complete church library, the basic study shelf, here are the Christian classics—the best experience in Christian living. Through The *Christian Reader's* selections from Jesus and these 32 saints, mystics and prophets, you find for yourself the old, but ever new secrets of power and happiness.

THE ESSENCE OF NEARLY 70 GREAT WORKS IN A SINGLE, COMPACT 528-PAGE BOOK

- modern translations of Christ's words
- unified, chronological selections from—

Ambrose • Augustine • Basil the Great, Bernard of Clairvaux • Phillips Brooks • Brother Lawrence • John Calvin • Thomas Carlyle • Chrysostom • Clement of Alexandria • Johannes Eckhart • Ralph Waldo Emerson • Erasmus • Erigena (John Scotus) • Foundation Charter of the Order of Cluny • George Fox • Francis de Sales • Francis of Assisi • Gregory the Great • William Law • Martin Luther • Roger Williams • John Henry Newman • Paul • Walter Rauschenbusch • Johannes Tauler • Tertullian • The Venerable Bede • "Theologia Germanica" • Thomas à Kempis • Leo Tolstoy • John Wesley

From the publisher of CHRIST IN POETRY

Association Press

NEW YORK 7 At all Bookstores • $4.75

528 pages • Biographical Notes • Indexed by use, topic, author

New Books From Harper

Men As Trees Walking

By Margaret T. Applegarth. More than 80 of Miss Applegarth's favorite stories about the spirit of God at work in the lives of men. "What a rare gift is imagination, and how freely Margaret Applegarth has been endowed with it. How often she glimpses meaning and beauty and truth that others have missed. She has looked into so many lives through counsel and in converse that, in their lives, she has caught a glimpse of the heart of God. Your heart will beat with theirs and hers . . . and His, as you read MEN AS TREES WALKING."—CHARLES TEMPLETON, *Department of Evangelism, National Council of Churches.* $3.00

Joyous Adventure

By David A. MacLennan. Here are twenty-two sermons written with freshness and vitality. Each sermon is based on the central truth of the Gospel celebrated in the great days and seasons of the Christian year. Dr. MacLennan's use of the Bible is new and provocative, his "human-interest" stories and well-chosen poetry fit the purpose well, and he often uses novel touches to bring the Gospel alive. Dr. MacLennan is professor of preaching and pastoral care at Yale. $2.50

WAYS YOUTH LEARN

By Clarice M. Bowman. An experienced leader, familiar both with the mood and temper of youth and with the realities of her faith, presents a desperately needed guide for youth workers. Miss Bowman writes fully of the methods by which the Christian faith can become a vital part of the lives of young people. $2.50

ON PROVING GOD

By Roger Hazelton. ON PROVING GOD is a handbook for the Christian believer which prepares him to answer the constant challenges to give a reason for the faith that is in him. This is an extremely clear and reasonable treatise by an outstanding young theologian and teacher. $2.50

AN AUTOBIOGRAPHY OF PRAYER

By Albert E. Day. This book tells of the spiritual journey of a leading churchman and of his discoveries of the reality, worth and power of prayer. Ministers will be attracted by the autobiographical note wherein they will see many of their own problems reflected. $2.50

THE BEGINNING AND THE END

By Nicolas Berdyaev. One of the most important writers of our time here sets forth his position in the realm of metaphysics. This work reflects his passionate concern for the individual man and his freedom. $3.50

Faith and Order Volumes—Prepared in Connection with the Lund Conference

WAYS OF WORSHIP

Edited by Pehr Edwall, Eric Hayman and William D. Maxwell. A comprehensive symposium in which eminent churchmen examine the elements of liturgy, the inner meanings of word and sacrament, and liturgy and devotion. $4.00

THE NATURE OF THE CHURCH

Edited by R. Newton Flew. Leading representatives of the chief Christian communions give their concepts of the nature of the church in an attempt to find common ground for unity. $4.00

INTERCOMMUNION

Edited by Donald Baillie and John Marsh. How to increase fellowship among the Christian denominations by interparticipation in the communion service is considered, both in its historic and present-day aspects. $4.00

at your bookseller

HARPER & BROTHERS, New York 16, New York

BOOKS

(*Continued from page* 25)

An Autobiography of Prayer

By Albert E. Day, Harper & Bros., New York, $2.50.

The author is well-known to readers of the Outlook as a former vice-president of the Federal Council of Churches, as a Christian of intense social and international concern, and as a greatly beloved pastor. In this book his all-absorbing interest is the personal spiritual life and the development of a deeper experience of prayer as the basis of more vital Christain living in the world.

The book is, first, a record of the author's own experience with prayer; and, second, a description of methods and techniques by which a richer satisfaction in prayer may be won.

The central core of the book is the relationship between consciousness and prayer. Starting from a recognition that there is such a thing as "extra-sensory perception," he thinks of prayer as a use of this extra-sensory power. He sums it up in a definition of prayer as "a movement of my consciousness toward the God ever conscious of me." He discovers a "fundamental principle" that the effectiveness of prayer is "in exact ratio to the steadiness and intensity" with which one's consciousness is directed to and fixed on God.

The latter half of the book is an explanation of the methods and disciplines of prayer which Dr. Day has learned to use. He outlines the basic conditions for coming to an awareness of the Divine presence. He draws on the intuitions of the great mystics and relates them to the everyday possibilities of ordinary men and women. He discusses the "purification" by which we can purge from our lives the things which keep us from a consciousness of God. He describes the "annihilation" of the self-love which prevents us from putting God at the center of life. He explains the process of "concentration" by which one can come to a more intense focus of attention on God. He makes much of the type of prayer called "contemplative," which involves an "effortless receptivity" and creates the condition in which it is possible for God to reach below the surface of our lives and transform the depths of personality.

Prayer, thus understood and practiced, nourishes character and personality. It leads to a more efficient management of our affairs. It overcomes, more fully than anything else, the "terrible loneliness" which everyone feels "at the very center of life." It gives us a sense of "ultimate security" that nothing can destroy.

Samuel McCrea Cavert

(*Continued on page* 28)

OSSIT INSTALLATION
First Lutheran Church • Red Wing, Minnesota

Chancel Alterations — Pews
Altars — Altar Rails
Church Woodwork

Ossit Since 1867
CHURCH FURNITURE CO.
JANESVILLE, WISCONSIN

INVESTING YOUR MONEY IN TIMES LIKE THESE

to bring you a *safe*, generous, assured lifetime income

A **free booklet** tells you how, under a remarkable time-tested Annuity Plan, you can obtain a *safe, generous, lifelong* income that never changes, never fails through good times or bad—while at the same time your money helps in the vital work of distributing the Bible throughout the world. For full details, write THE AMERICAN BIBLE SOCIETY, Dept. FC-212, 450 Park Avenue, New York 22, N. Y.

Christmas Filmstrips

An New **HOLY NIGHT**

ALL NEW CHRISTMAS STORY
Full color and black and white with manual or records. Begins with prophecies of Isaiah to Nativity and Shepherds.

OTHER CHRISTMAS BIBLE STORIES

- **HOLY CHILD** *(color, manual or records)* According to St. Luke & St. Matthew.
- **CHILD OF BETHLEHEM** *(black and white, manual)* According to St. Luke.
- **BOYHOOD OF JESUS** *(black and white, manual)* From Nativity to boyhood.
- **THREE WISE MEN** *(black and white, manual)* Nativity and flight into Egypt.

COLOR subjects with manual . . . $10
COLOR subjects with records . . . $15
BLACK & WHITE with manual . . . $ 3
BLACK & WHITE with records . . . $ 8

ANIMATED STORIES
(Color with manual or records)

WHEN THE LITTLEST CAMEL KNELT

Exquisitely different story for children.

CHRISTOPHER MOUSE

How a little field mouse helps prepare the manger.

Order From Your Book Stores or Local Film Libraries, or Send Check to . . .

Cathedral Films 140 No. Hollywood Way • Burbank, Calif.

At last—magnificent insight into the world's religions!

The Scriptures of Mankind

By

Charles S. Braden

This one volume introductory survey of the world's great Bibles fills a large gap in our common knowledge—knowledge vital to understanding the thought and conduct of millions of the earth's peoples. Included in this unique work are inspiring selections from the sacred literature of Egypt, Babylonia, Persia, Hinduism, Buddhism, Confucianism, Taoism, Shintoism, and Islam, as well as fascinating explanations of their origins.

Here, too, is an evaluation of the Old and New Testaments and a discussion of the literature of modern cults such as *Science and Health* and the *Book of Mormon.* Dr. Braden, author of *These Also Believe,* is an outstanding scholar in the field of comparative religion. *The Scriptures of Mankind* is a book you will value for the poetry and grandeur of its selections, for many colorful and unusual points of information, and for a heightened appreciation of your own religion against the background of all others.

509 pages *$6.50*

THE MACMILLAN COMPANY
60 Fifth Avenue, New York 11, N. Y.

BOOKS

(Continued from page 27)

Faith and Education

By George Arthur Buttrick, Abingdon-Cokesbury, Nashville, Tenn., $2.00.

The eminent minister of New York's Madison Avenue Presbyterian Church and editor of *The Interpreter's Bible* challenges the type of education that omits religion. The idea that "facts" and "knowledge" are sufficient is repected on the ground that the decisive issue in life is the faith by which one is to live. The "cult of objective truth" Dr. Buttrick penetratingly exposes as not really being "objective" at all but as resting upon the hidden (and false) assumption that there is no truth or value beyond that which science gives. He shows that in the name of "neutrality" toward religion, much of our contemporary education has become an inculcator of the merely secular.

Education, Dr. Buttrick pleads, if it is to be adequate for life, must "move in an orbit of worthy faith." He proposes, as the central guide for education, that it address itself to fulfilling all that is required in the injunction to "love the Lord thy God and thy neighbor as thyself."

Dr. Buttrick's style is as vivid as his thought is arresting. His book is striking evidence of the new concern over the place of religion in education, and a popular contribution of a high order to the discussion of the subject.

Samuel McCrea Cavert

Quaker by Convincement

John H. Hobart, David McKay Co., New York, $3.00.

This is an account of a spiritual pilgrimage. Mr. Hobart, of English parentage, was a birthright member of the Society of Friends. In time he rejected his religious heritage, but after 30 years of journey and struggle he became a "Quaker by convincement."

Much of the book is about life during those 30 years. He lived for a time in Detroit, where he came under the influence of the young Reinhold Niebuhr, then a minister of a local church of the Evangelical Synod of North America. He also owed much to Rufus Jones.

One of the author's major objectives has been to restate the Quaker concepts. He believes that the times are again ripe for "a great religious upsurge." And he thinks that it will again reveal a living stream of spiritual growth similar to those forces in which the roots of Quakerism are found.

—Benson Y. Landis

WORLD CHRISTIAN FELLOWSHIP

THROUGH THE UPPER ROOM

CHRISTIANS from forty different countries combine their talents to produce the daily devotions in the September-October "World Christian Fellowship Number" of The Upper Room. An inspiration for world-wide evangelism and missionary education, this annual number points, through common worship, to the real unity of the Christian faith.

Ten or more copies to one address, 5 cents each.
Individual yearly subscriptions (6 issues) 50 cents, two years $1.00.
Special pocket edition for service men and youth, same price.

THE UPPER ROOM

World's most widely used daily devotional guide.

1908 Grand Avenue **Nashville 4, Tennessee**

The Art of the Story-Teller

By Marie L. Shedlock, Dover Publications, Inc., New York, $3.50.

For those who are interested in children and in bringing to them the magic of a well-told story, this book is a must. To read it is to understand why it has been reprinted, after many years when it was unavailable, for the text is as pertinent in 1952 as it was in 1915, and its current value is enhanced by a new list of stories compiled by Eulalie Steinmetz, supervisor of story-telling of the New York Public Library.

While urging the use of stories in the education of children for their beneficial effects—developing a sense of humor, presenting by example ideals which will eventually be translated into action, etc., —the author stresses that "one of the immediate results of dramatic stories is the escape from the commonplace. The desire for escape is a healthy one, common to adults and children. When we wish to get away from our own surroundings and interests, we do for ourselves what we ought to do for children: we step into the land of fiction."

This book is a sure help in taking that step into the land of fiction, giving the story-teller, both expert and novice, valuable information on selecting the best stories and telling them most effectively, with beauty and simplicity which "should be the keynote of story-telling."

Miss Shedlock, who was a life-long student of the literature of the Eastern as well as the Western world, was honored on her eightieth birthday by the publication of a story-telling number of the Horn Book, and her birthday is sometimes called Fairy-Godmother's Day by children of the United States and Canada.

Mary E. Hillman

(*Continued on page* 30)

GOWNS
PULPIT·CHOIR
CONFIRMATION
BAPTISMAL
DOCTORS
MASTERS
BACHELORS
CAPS GOWNS AND HOODS
EST. 1912
BENTLEY & SIMON
7 WEST 36 ST. NEW YORK 18, N.Y.

PEWS, PULPIT & CHANCEL Furniture
• • EARLY DELIVERY • •
WRITE FOR CATALOGUE
J. P. REDINGTON & CO.
DEPT. 8 SCRANTON 2, PA.

Coming September 30.....

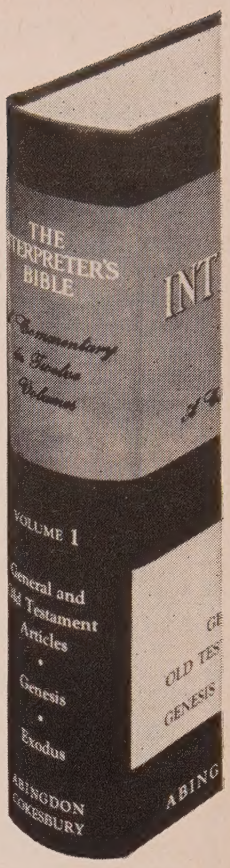
Volume I

General and Old Testament Articles
Genesis, Exodus
of

Christendom's Most Comprehensive Commentary

THE INTERPRETER'S BIBLE

Twelve Volumes



For every Bible reader and student, every teacher and preacher, this is one of the most important of all twelve volumes of The Interpreter's Bible. In addition to the complete commentary on Genesis and Exodus, it brings 436 pages of General and Old Testament articles—an unsurpassed introduction to the Bible as a whole and to the Old Testament.

1130 Pages • 6⅞ x 10 Inches • $8.75

The Interpreter's Bible **is . . .**

"A classic, clear and understandable . . . a 'must' for everyone who would teach and expound the Gospel message."—*National Council Outlook.*

"A useful, competent, thoroughly excellent, and often exciting piece of work."—*Advance.*

"A landmark of biblical scholarship."—*Time.*

The complete texts of both the new Revised Standard and the King James Versions of the Bible are used in parallel columns throughout the Interpreter's Bible.

PREVIOUSLY PUBLISHED

Volume VII

New Testament Articles; Matthew; Mark
944 Pages—6⅞ x 10 Inches—$8.75

Volume VIII

Luke; John
824 Pages—6⅞ x 10 Inches—$8.75

Send for the complete story . . .

Your bookseller will send you this detailed, illustrated prospectus giving complete information about The Interpreter's Bible—sample pages, plan and scope, editors and writers, publication schedule, etc. Write for your free copy today!

Please send me the prospectus on The Interpreter's Bible, published by Abingdon-Cokesbury.

Name_____

Address_____

City_____ Zone____ State_____

Abingdon-Cokesbury Press

BOOKS

(*Continued from page 29*)

Marriage: The Art of Lasting Love

By David R. Mace, Doubleday, New York, $2.75.

This book is professional in its competence and human in its readability and closeness to experience. The author has spent many years as a marriage counselor, formerly as director of the Marriage Guidance Council of Great Britain and later as professor of human relations at Drew University. His approach is penetrating and recognizes subtle nuances of feeling between husbands and wives. Many matters commonly neglected are of real significance. A good marriage requires the development of "an etiquette of intimacy," based on kindly understanding and warm feeling of husband and wife for each other. Many cases of so-called "incompatibility" are indications, rather, of the need of better adjustment of personality patterns of the partners. Husband and wife should sustain each other, never causing each other to "lose face." Conflicts should be brought to a happy ending before too much harm is done.

Arguments for delay in starting a family have been overdone, the author holds. Although there are cases calling for delay, there are others in which marriage will grow to fulfillment more rapidly when love between a pair blossoms out early into the creative fruitfulness of a family. Sound practical pointers are given in making the adjustment from a twosome to a threesome.

Husband and wife need continuance of romantic feeling for each other in the security of home. The author cautions against overstressing the importance of sex, or the opposite error of giving it less importance than it deserves. Life cannot be reduced to technique and analysis. More important is it to work out the drama of subtle responses between two loving human beings. In this relationship, as in married life in general, love must be expressed wholeheartedly and with delicacy.

Marriage needs daily growth and renewal. Mediocrity, taking each other for granted and sinking to boredom, is a foe of marriage. "Behind every marriage crisis, every divorce, there lies the history of a mediocre marriage." When the lustre fades, many make the mistake of hoping to find happiness by a change of partner when the real need is for a change in the person's own attitudes. The major failures in marriage are from lack of knowledge and lack of character. "Given an underlying basis of unswerving loyalty, a marriage becomes an invulnerable fortress which no enemy can break into either by storm or subtlety."

Church, school and home can help young people prepare to build first-rate homes. Counseling can help those who are married to meet unusual difficulties. Meeting these competently before it is too late can often prevent graver developments.

Leland Foster Wood

THE IMPORTANT REPLY TO PAUL BLANSHARD'S
"American Freedom and Catholic Power"

CATHOLICISM AND AMERICAN FREEDOM

By *James M. O'Neill,* Author of "Religion and Education Under the Constitution."

". . . nobody can be imagined making (a rebuttal) with more moderation, more ample and exact documentation or more literary skill than James M. O'Neill exhibits."—THEODORE MAYNARD, in *N. Y. Times Book Review.*

"Every reader of the Blanshard books owes it to himself to read now the O'Neill book. Indeed, this volume is just about 'must' reading for every literate American—Jew, Protestant and Catholic. . . . This volume renders American freedom and presently our basic American unity a significant timely service."—DANIEL A. POLING, in *Christian Century.* **$3.50**

UNDERSTANDING FEAR
IN OURSELVES AND OTHERS

By *Bonaro W. Overstreet.* "To my mind, this is the best book in print for the general reading public on understanding and overcoming fears. . . . A book that I would wholeheartedly recommend to the large number of persons, among them ministers, whose professional function of helping people demands the understanding of the bases and causes of fear."—ROLLO MAY, in *Pastoral Psychology.* **$3.00**

MENTAL HEALTH AND HINDU PSYCHOLOGY

By *Swami Akhilananda.* An invaluable aid to pastoral counseling. "Will be useful . . . to clergymen regardless of creed." —EDGAR SHEFFIELD BRIGHTMAN, Professor of Philosophy, Boston University. **$3.50**

RELIGIOUS VALUES IN EDUCATION

By *Ward Madden.* "Opens the way for vital religious education arising from the apparently secular situations and materials of the public school."—EDWIN E. AUBREY, Professor of Religious Thought, University of Pennsylvania. **$3.00**

At your bookstore or from

New York 16, N. Y. **HARPER & BROTHERS** 49 E. 33rd St.

MAAS CATHEDRAL CHIMES and Tower Carillons

MAAS CHIMES, Dept. 225, Los Angeles 39, Calif.

PANTS

WRITE FOR OUR NEW CATALOGUE

FRANK TROUSER CO.

$3.95 UP

Box 723 616 Linden St. Allentown, Pa.

WILL *YOUR* CHURCH CAMPAIGN THIS FALL?

Does your Church "platform" need better financing?

The **UNITED CHURCH CANVASS FIVE PIECE APPEAL SET** will help you to increase the size and number of your pledges.

The Campaign Theme—

"Count Your Blessings . . . Then Increase Your Pledge"

Material in the Appeal Set is colorful and tasteful. Each piece is a part of the whole and when used as described brings significant results. An order blank is included with the set showing the economical cost of each item when bought in quantity.

The items featured in the Appeal are:

A letterhead and envelope for writing the prospect.

A Sunday Bulletin for the Worship Service on *Canvass Sunday.*

An attendance Reminder Card for prospect notification.

An Appeal Folder for description of the ministries and budget of the Church.

An *additional* aid is a fine poster (17 x 22) for the Church bulletin board and community store windows. 15 cents each.

. . . WRITE for information about the UNITED CHURCH CANVASS *IDEA*—a nation-wide movement that has focused public interest simultaneously on financial campaigns in local churches.

The United Church Canvass is a part of the Joint Department of Stewardship and Benevolence of the National Council of Churches of Christ.

Some recommended eloquent enclosure leaflets:

1. "If Your Church Envelope Could Speak!", $2.25 for 100
2. "How Can We Give More?", $3.25 for 100
3. "Who Would Have Guessed", $1.50 for 100
4. "Immortal Money", $2.50 for 100
5. "Christian Tithing, a Privilege", $3.75 for 100
6. "Because", $1.50 for 100

Publications of the Joint Department of Stewardship and Benevolence may be ordered from the

Department of Publication
National Council of Churches
297 Fourth Avenue
New York, N. Y.

Because It's Needed . . .

The **YEARBOOK OF AMERICAN CHURCHES** will hereafter be published annually.

The 1952-1953 Edition (*the twenty-first*) is ready for you. Use the coupon below to receive your copy.

What's in the YEARBOOK? Source-acquired, *current* facts and statistics about *every* Religious Body of *all* faiths in the United States and Canada. . . . Statistics on Church Membership and Sunday Schools. . . . Lists of gifts to Home and Foreign Missions. . . . Valuation of Church Property.

What are the Religious Trends?—You will get impressive discussions of trends in Church Membership, Religious Education and Church Giving for the past 25 years. You will see the growth of Protestant Parochial Schools; Women in the Ministry; a 100 year comparison of growth in Population and Church Membership.

All of this and much more, amply illustrated with graphs and charts for quick conviction. No other single source can provide such serviceable religious information.

Have a copy on your desk—your bookshelf. Give it to a friend, your minister, a business associate. $4.00 a copy, bound in cloth with a smart jacket. 300 pages of valuable religious reference material.

The Yearbook is edited by Dr. Benson Y. Landis, Department of Research and Survey, National Council of Churches.

Order with the convenient coupon below.

Department of Publication, National Council of Churches
297 Fourth Avenue, New York 10, N. Y.

Please send me ..... copies of the 1952-53 YEARBOOK OF AMERICAN CHURCHES.
I would like a copy every year.....

I would also like ..... 5-Piece United Church Canvass Appeal Sets and ..... Posters.

Copies of Enclosure Leaflets: No. 1 .....; No. 2 .....;

No. 3 .....; No. 4 .....; No. 5 .....; No. 6 .....

Name.....

Street.....

City.....Zone.....State.....

Remittance enclosed $..... Bill me, please.....

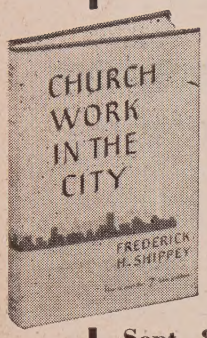
Postage paid on prepaid orders

O 10/52

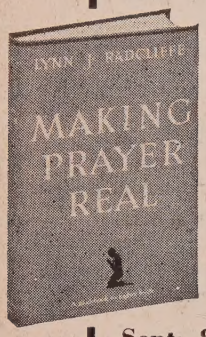
● *New and Recent Books*

from

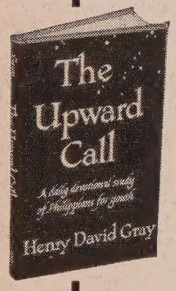
Abingdon-Cokesbury...

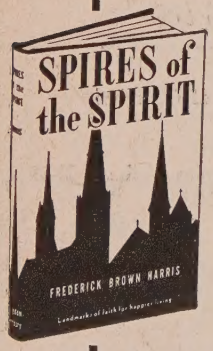


Sept. 8



Sept. 8





Church Work in The City

How to Meet the Seven Basic Problems

FREDERIC A. SHIPPEY

This book provides tested principles and techniques for solving the seven basic problems of urban church work. Discerning and realistic, it is the result of a scientific study of church work in 150 cities throughout the United States.

For the city pastor, the student, the church leader, the alert layman—for everyone concerned with the work of the Protestant church in the city—*CHURCH WORK IN THE CITY* is illuminating, challenging, and *usable.* **$4.50**

Making Prayer Real

A Guidebook to Higher Levels

LYNN J. RADCLIFFE

MAKING PRAYER REAL provides an interpretation of the total life of prayer as a practical guide for everyone who seeks closer communion with God. It translates the rich literature of devotion into terms the thoughtful layman can grasp and use. It outlines the rigorous but essential discipline required for any real life of prayer. Here are no easy methods or secret short cuts to a fuller prayer life, but dependable help for all those who want to pray more effectively. **$3**

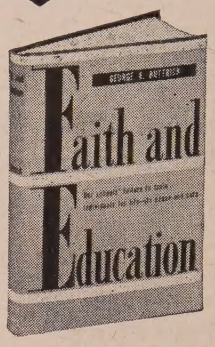
The Upward Call

A Daily Devotional Study of Philippians for Youth

HENRY DAVID GRAY

Twelve weeks of daily devotions especially prepared for young people. Each consists of a reading from Philippians (the same passage to be used for an entire week), a correlated reading from another New Testament book, a brief meditation, and a closing prayer in free verse.

In *THE UPWARD CALL* young people everywhere will find meditation, worship, and sound Bible knowledge—and the amazing timeliness of Paul's message. **$1.25**



Faith and Education

GEORGE A. BUTTRICK

A constructively critical analysis of present day college and university education—its secular, barren, and often random course, and its need for a basic vitalizing faith.

"Dr. Buttrick penetratingly exposes the assumption that there is no truth or value beyond that which science gives. His book is striking evidence of the new concern over the place of religion in education."—*Religious Book Club.* **$2**

Spires of the Spirit

FREDERICK BROWN HARRIS

In these informal meditations the chaplain of the United States Senate deals directly and helpfully with the individual spiritual needs of men and women today. Here every reader will find inspiration and guidance in becoming a finer, stronger person—and in doing his part in building a greater, stronger nation. "Stimulates the thinking of the reader as regards the things of the spirit."—*Dayton News.* **$2**

The Church in Community Action

HARVEY SEIFERT

For every pastor, student, church leader, and community leader—*THE CHURCH IN COMMUNITY ACTION* is a workable, over-all plan for making the Christian faith a vital force in social, economic, and political life. "Study groups and church classes would find in this a helpful text book on how to make Christianity more vital in community improvement."—*The Churchman.* **$2.75**

At your Bookstore

Abingdon-Cokesbury Press